The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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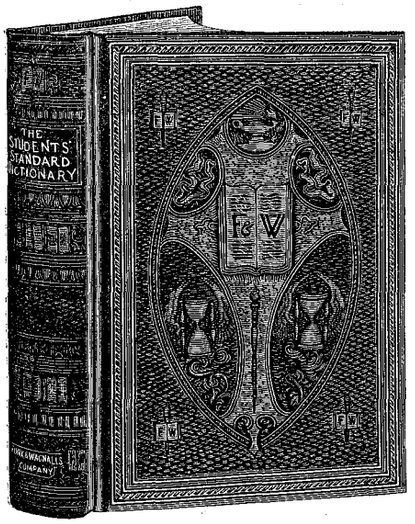

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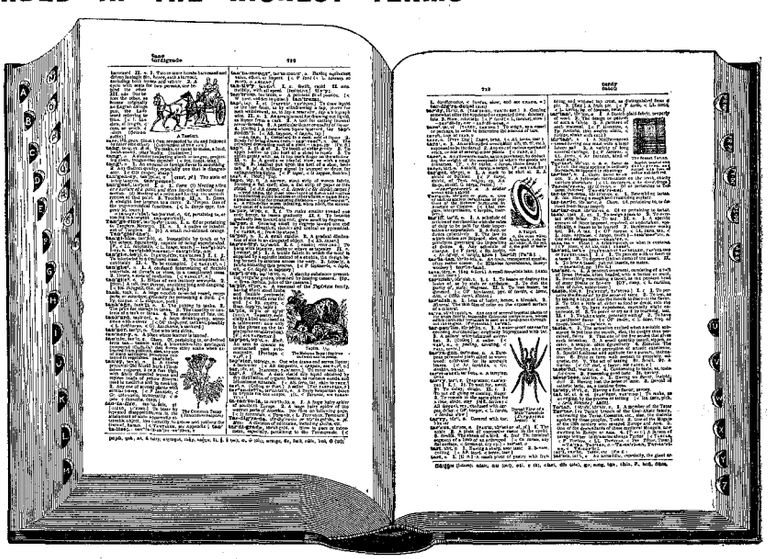

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STUDIES IN ENGLISH.

Answers from the Standard Dictionary to Questions of Current Interest.

H. E. G., Plainfield, N. J., asks: "What are the **letters of marque** which I see mentioned in the newspapers?" They are commissions authorizing private persons to take the property of a foreign state or of its subjects, as redress for an injury done by such state or its citizens or subjects. **Letters of marque and reprisal,** as they are called in full, are issued only by governments.

J. C. N., Mt. Meigs, Ala., would like to know the difference between an **antonym** and **synonym.** Well, an **antonym** is a word directly, or almost directly, opposed to another in meaning, while a **synonym** is a word having the same, or almost the same, meaning.

F. E. R., Mountain Lake Park, Md., asks if the use of *over again* in the sentence, "He learnt over again," is permissible. It would be better to say "once again." Evidently, the sense of *over* in this sentence is "with repetition," and as the meaning of *again* as used here is "once more," the redundancy is apparent.

"Of what does a **book** consist?" asks C. S. K., New York. It consists of a number of sheets of paper bound or stitched together. In copyright law a **book** may consist of one sheet. Its character and purpose are the test, not its size.

In reply to several inquiries the correct pronunciation of **Cadiz** is not cā′diz but kā′diz. The ā here has the sound of *a* in may. In Spanish the pronunciation is kā′dîth, the ā having the power of a in arm and the î that of i in machine.

A correspondent, M. G. P., Paterson, N. J., asks if the correct pronunciation of **Matanzas** is mat′-an-zus. No, the accent is misplaced and the last syllable mispronounced. The Standard's pronunciation is mā-tan′zas; the Spanish pronunciation, mā-tān′thās. In the former, ā = a in arm; a = a in fan; ȧ = a in sofa; in the latter the three ā's have the power of a in arm.

H. R. M., Shelbyville, Ind., writes: "A friend of mine complains because he can not find the word **causerie** in the Standard. I proved to him that neither the Webster, the International, nor the Century dictionary had it, and traced it to its home in a French dictionary. But it has come into such frequent use lately that I half expected to find it in the Standard."

The following is a definition of **causerie** as given by the Standard Dictionary (see Addenda):

> **cause′rie,** cōz′rī′, *n.* A free and unconventional treatment or discussion as of literary or historical facts; familiar conversational criticism. [F. < L. *causor*, reason.]

G. E. T., Belfast, Me.: "What is the meaning of the word **reconcentrados** now so frequently used by the daily papers in their Cuban news? What is its correct pronunciation? If an English word why is it not given by the dictionaries?

The **reconcentrados** are civilians who, under a decree issued by General Weyler, have been brought together from outlying districts and concentrated within certain limits established by the Spanish military authorities. The circles of concentration proving too large, the authorities caused a reconcentration within the actual limits of the towns, hence the concentrated became **concentrados** and the reconcentrated **reconcentrados.** The word is not an English word and has only recently come into use as a Spanish-American word. Its correct pronunciation in Spanish is rē-kenth-en-trā′dō—the e having the power of o in not, the ê that of e in eight, and the ā that of a in arm.

W. M. H., Minneapolis, Minn.: "Is there in the English language a word which designates that part of a farm which is separated from the fields and contains the buildings, orchard, gardens, windbreaks in the prairie sections, and is the center of operations and place of living? I have been unable to find a word which characterizes this portion of a farm, but have thought of **vitaplace** if a new word is necessary."

There does not appear to be any need for a new word. That which "W. M. H." seeks is **farmstead** or **farm-steading.** As the Standard Dictionary states, the farm-stead, in its broadest sense, consists of "the dwelling and other buildings on a farm" In its narrow sense the farm-stead consists of barns and sheds for crops, implements, and machinery.

W. W. L., Winfield, Kas.: "In the instruction to carpenters for constructing work on Prescott's parlor door-hangers, I read '*Width of opening*—Add together the width of the two doors, the astricals, and the jambs, and make opening just that width between studs.' As I cannot find **astricals** in any dictionary, please tell me what they are?"

If the quotation which "W. W. L." cites is correctly copied, the spelling of the word **astragal** as **astrical** which it contains is a blunder. The correct spelling is **astragal,** as reference to page 130 of the Standard will show. According to this authority an astragal in carpentry "is a small convex molding or bead of semicircular cross-section," or "one of the rabbeted bars holding a window-pane in place." The Standard's authority is sustained by Knight's Mechanical Dictionary and by several dictionaries of the English Language.

R. J. O., Washington, D.C.: "In looking over the Standard Dictionary I find that the word **declaratively** is printed thus: ***de-clar′a-tiv-ly,*** having a comma following the syllable 'tiv,' which seems wrong. As I suppose this is a typographical error I take the liberty of drawing your attention to it."

"R. J. O.'s" letter betrays the fact that he did not read the Standard's "Introductory"—a far too common practise nowadays—for had he done so he could not have failed to notice that on page ix the spellings to which he draws attention are explained in the paragraph devoted to "Phonetic Spellings." In part the paragraph reads:

> "The American Philological Association and the American Spelling Reform Association recommend the immediate application of the principles of spelling reform to about 3,500 words. These principles have been adopted also by the Philological Society of England. To these reform spellings vocabulary place is given in the Standard, *but the definitions will be found generally under the usual form;* Each of these new spellings, when not adopted and defined as the preferred form by this Dictionary, is marked with the Abbreviation PHIL. SOC."

Wherever noted after a word, PHIL. SOC. stamps the word as one whose orthography, as there set forth, is approved by the Philological Societies. Thus, instead of **declarative** and **declaratively,** the PHIL. SOC. spellings are ***declarativ, declarativly.***

M. B. S., Mount Vernon, N. Y.: "Noticing after the name of Prof. Francis A. March, in the Standard Dictionary, the title **L.H.D.,** I turned to the list of abbreviations to learn the meaning of this title but did not find it. Why?

Very simple. Because it is already defined under **degree,** page 483, col. 1, as follows:

> **L.H.D.** (*Litterarum Humaniorum Doctor*) Doctor of the more humane letters, *i.e.*, the humanities or university studies. An honorary degree like LL.D.

F. H. G., Brownville, N. Y.: "I do not doubt that the words **Arastra** and **Madrone** are in the Standard Dictionary, but I fail to find them. If you can tell me where to find them I wish you would?"

The misspelling of words often leads to such inquiries as the above. If **arastra** had been spelt **arrastre,** and **madrone** spelt **madrona** "F.H.G." would not have had any difficulty in finding them in their proper vocabulary places on pages 116 and 1064 respectively. The first is a mill used "for crushing ore, or, sometimes for amalgamating," the second, "a handsome evergreen tree of northern California, whose yellow berries are eaten by the Indians."

T. A. B., New Orleans, La.: "To decide an argument will you please publish in THE VOICE the value of the Indian **rupee.** A friend contends that the value of this coin as given in the Standard Dictionary is incorrect. He says the **rupee** was never worth 48 cents. I upheld the Standard, but could not convince my friend and now wish to do so."

The Indian **rupee** is a silver coin whose local value is 16 annas. In the money markets of the world the **rupee** has had a fluctuating value for some years. The value given it by the Standard Dictionary, 48½ cents, is an average value based upon reliable authority. The relative value of the money of India and the United States fluctuates with the gold price of silver. Thus, a **rupee** has been worth 54 cents, and for some years 38 cents, but recently it fell below 25 cents. This was due to the depreciation in the value of silver which has seriously affected Indian finances and commerce as well as the trade of the world.

F. A. T., Patchogue, L. I.: "I can not find a definition of **train-oil** in the Standard Dictionary. Surely such an important word deserves to be defined. Please tell me of what **train-oil** consists. Is it in the Standard? If so, where?"

Train-oil, as shown on page 1224, column 3, of the Standard Dictionary, is an illuminant derived from the blubber of certain species of whales. On this account it is known as **whale-oil,** under which heading it is defined by the Standard. If "F. A. T." will take note of the number [43], immediately following the name **whale-oil,** and glance down the list of synonyms given below the table, he will find **train-oil** recorded there.

M. E. B., New York City: "In Mrs. Lincoln's Boston Cook Book I find this sentence: 'This [soup-digester] is a porcelain-lined iron kettle with a **bale.**' I can not find any definition under **bale** in the Standard Dictionary to apply here. Can you help me out?"

The orthography used in the book "M. E. B." quotes from is not etymologically correct. From the sentence cited it is evident that the "porcelain-lined iron kettle" had a **bail** or handle—not a **bale**—and the Standard's definition of **bail** [2], *n.,* on page 154, covers this sense.

A. G. K., Newark, N. J.: "A few days ago one of the New York daily papers published a letter from its Paris correspondent in which he used the words **diagnosticate** and **diagnostication.** The next morning it published a letter signed 'Herbert L. Pick,' in which the writer said, 'I should think the average schoolboy would know that there are no such words in the English language. He probably means **diagnose** and **diagnosis.**' As I find all the words in my Standard Dictionary I am curious to know who is right—the Paris correspondent or the aggressive Mr. Pick."

This is simply a case of "a little knowledge is a dangerous thing." The words **diagnosticate** and **diagnostication** not only exist but are both in good usage. Besides having the authority of the Standard Dictionary, with its 247 experts, these words also have the authority of Foster's Medical Dictionary, Billings' National Medical Dictionary, and of several other dictionaries of the English language.

G. P. H., Cincinnati, Ohio: "Where can I find the words (1) **Coprah,** an island, and (2) **noncupative** in my Standard Dictionary?"

(1) The **Island of Cobras** is in the Bay of Rio de Janeiro, off Brazil. See the Standard Dictionary, page 2140. The orthography which "G. P. H" uses is not recognized by the United States Board on Geographic Names, but that given by the Standard is. (2) The term **noncupative** is not so spelled nowadays. The preferred and etymologically correct form is **nuncupative.** See page 1207 col. 3, of the Standard Dictionary, where the definition reads:

> "*Law.* Oral as distinguished from written: said especially of a will declared by the testator in immediate fear of death, before witnesses, and afterward reduced to writing; generally invalid unless made by soldiers in active service or sailors at sea."

From several correspondents THE VOICE has received inquiries for words which according to their different points of view should be in the Standard Dictionary. One complains because he fails to find **aparient,** another expresses his surprise that "such an important word as **Isogesis**" is not included in the Standard vocabulary, and yet another who wants to know what **a stigmatism** is grows indignant because "no such word is in the Standard"; a fourth condemns all the dictionaries in the local library because **amaphrodite,** a term common among seamen, is not so much as included by them." To these unfortunates THE VOICE commends the advice of Richard Cauddrey, who compiled the first "Table Alphabeticall, conteyning and teaching the true writing and understanding of hard usuall English wordes." Said Cauddrey: "If thou be desirous (gentle reader) rightly and readily to understand and to profit by this table, and such like, then thou must learn the alphabet, to wit, *the order of the letters as they stand,* perfectly without book, and where every letter standeth; as (*b*) neere the beginning, (*n*) about the middest, and (*t*) toward the end." Without the knowledge of how words are spelt it will be difficult indeed to consult a dictionary profitably; *aparient* should be **aperient,** *isogesis* should be **eisogesis;** *stigmatism,* **astigmatism;** and *amaphrodite,* **hermaphrodite.** All these words are in their proper alphabetical places in the Standard. The profitable and pleasant study of a dictionary assumes some knowledge of orthography.

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TOPICS OF THE DAY.

RECIPROCITY WITH FRANCE.

THE first commercial treaty of reciprocity, under the provisions of the Dingley tariff law, has been concluded with France and was proclaimed by the President May 30. Section 3 of the Dingley law gives the President power to suspend duties on a limited list of articles in exchange for reciprocal and equivalent reductions in favor of products and manufactures of the United States. If satisfied that an agreement is not being fully executed by the contracting government, it becomes the President's duty to revoke the suspension of duties. Negotiations with France have been proceeding for eight months, with the result of an agreement by which France reduces her rates one half on meat products, and about one third on lard compounds, and imposes the minimum rates on fruits and lumber, while the United States reduces rates about one fifth on all the articles specified in section 3 except champagnes, on which there is no reduction. The list includes argols, brandies, still wines, vermouth, and works of art.

Republican papers, with some exceptions, heartily indorse this treaty. The disposition to regard it as important, in view of current expressions of hostile feeling engendered by the Spanish war, is general.

The Cleveland *Leader* (Rep.) says that "the announcement of the signing of the reciprocity treaty at this time, while the Dingley law is under fire in the hostile Senate, will have the effect of proving anew the wisdom of the provisions of that revenue measure and of silencing much of the criticism that has been heard." The New York *Tribune* (Rep.) concludes that our relations to ourselves and other nations are showing that "not tariff wars but reciprocity is the order of the day." The Baltimore *American* (Rep.) refers to the negotiation of similar treaties with Germany and Great Britain "all in the direction of reciprocity, and if they turn out to be mere *brutum fulmens*, so far as immediate results are concerned, they nevertheless help to lay a foundation for the future commercial system of the world." The Boston *Journal* (Rep.) thinks that aside from the practical relation of mutual concessions to the conditions of trade they have a sentimental value:

"Precisely in the same way that hostile trade discriminations, aimed specially against the products of a particular country, tend to a sense of irritation which is by no means limited to the trade interests directly affected, so friendly trade concessions, whatever the special articles to which they apply, promote good international feeling."

The Philadelphia *North American* (Rep.) urges the increase of trade advantages by a fitting representation by the Government of the United States at the Paris Exposition in 1900. As a matter of record, the newspapers have reported a tentative boycott of Parisian dressmakers and milliners by American society women and a lagging interest in the matter of an appropriation by Congress for the Exposition, owing to the persistent pro-Spanish attitude of the French press. The Baltimore *Sun* (Ind. Dem.) explains again that the holdings of some $80,000,000 of Spanish bonds by French investors accounts in great degree for the attitude of the French papers, and considers the signing of the commercial treaty as sufficient evidence that this Government has no question of the sincerity of French protestations of neutrality. *The Sun* advocates an appropriation for representation at the Exposition, suggesting that "if, after the war closes, France should be inclined to create trouble over the disposition which the United States may make of the territory wrested from Spain, the appropriation could be withheld."

The New York *Press* (Rep.), however, pitches into this agreement with France as "a worthless treaty," saying, in part:

"The treaty with France is not worth—save to the French Foreign Office, which has already made use of it to calm the Radicals—the paper it is written on. It might have been made worth a great deal. The cards were all in the American commissioner's hands, he occasionally flicking the corners with his thumbnail in a satisfied gamester's way. We had passed a tariff, the Dingley bill, not particularly aimed at France, a comparatively negligible quantity in commerce, but which so enraged her Ambassador that he declared it to be 'worse than war,' and afterward obtained a transfer to Madrid, where he plotted for armed intervention against this country on Spain's behalf. Incidentally, it increased duties on argols, or wine lees, paintings in oil or water colors, pastels, pen-and-ink drawings, and statuary—none of them commodities indispensable to the people of the United States. In response the French republic promptly bit off its nose to spite the face of Uncle Samuel. It doubled the duties on American food products, particularly meat, of which its people were in absolute need. . . . . .

"There is made a treaty, there is issued a proclamation, by which France kindly consents to receive the food products which she could not longer go without, save on penalty of food riots, and we let in her wine lees, her brandies, her pen-and-ink drawings, which we were scarcely aware before that we had been without.

"One is forced to inquire whether protection is a thing to make speeches about, or a vital economic and political principle. One is forced to inquire whether the French fleet should be allowed to dictate such a surrender as this when one may play off a larger fleet against the French fleet. For no one can doubt that the French fleet dictated the surrender, that this concession is the result of French threats thundered—so far as a Frenchman can thunder—in the ministerial press, echoed in ministerial intima-

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tions. One is forced to inquire why the most timid among us should fear France, when ten days before France played her last card in the joint note the ambassador of a stronger power called at the White House with the notification that France would be looked after in case of trouble.

"We hope to be able to presume that these extraordinary happenings have come about because the Secretary of State is absent on private business and the President is engrossed in army department affairs—which certainly need his attention. But we may suggest that the operations of the Bureau of Reciprocity be suspended until its head, the commissioner, has a free hand in time of peace. The policy of universal slobber, which seems to be necessary in time of war, is likely to work incalculable harm with American industries."

THE GERMAN-AMERICAN PRESS ON OUR RELATIONS WITH GERMANY.

THE German-American papers are very much displeased that the people of Germany do not side with America now that the war has begun. The majority of German-American journals wish the Germans to acknowledge that the United States has the same right to pursue a policy of conquest that any other country has. One of the minority on this subject is the *Freie Presse*, Chicago, which says:

"It is to be questioned whether the motto 'The earth for the people of the United States' is a wise one. . . . Germany has, at least, an excuse for her desire for territorial expansion. Her births number 600,000 annually in excess of her deaths, and she must find room for her people. It is difficult for her Government to provide employment for her teeming millions within her narrow boundaries. We in the United States have no such excuse. We have room for double the number of people that we have now, and it is not wise to annex foreign parts and to maintain a large army and navy for their defense. We have room enough, and if we want more people it is better to get European immigrants than the natives of Luzon, Cuba, or Hawaii."

In many German-American papers an attempt is made to explain the animosity of the Germans. In others, the German press is accused of expressing sentiments at variance with public opinion. English intrigue is often mentioned as the prime cause of the estrangement between our people and the Germans, and the Anglo-American papers are blamed for an alleged preference for every item of news inimical to Germany and insulting to her Emperor. All our German-American contemporaries are anxious to cultivate friendly relations with Germany. The relationship with England is utterly repudiated by them.

The special correspondent of the New York *Staats-Zeitung* in Berlin writes, in the main, as follows:

The German Government is undoubtedly friendly to the United States. The press, however, which does not feel bound to support the policy of the Government, has many reasons for its anti-American sentiments. The press does not scruple to express its contempt for the weakness and degeneracy of Spain, but it sympathizes with the "under dog," and fears that the people of the United States, never very considerate, will be still more aggressive in their behavior toward other nations. Perhaps the attitude of the Germans will change. Much depends upon the manner in which the war is carried on. The American idea of sending negroes and Indians to Cuba is thought the reverse of civilized. It reminds the Germans of the Turkos employed by France against them in 1870. In the German seaport towns the people are largely influenced by their South American customers, and these, it need hardly be said, do not regard the possibility of Yankee predominance favorably. The war disturbs business—another reason for anger against the people who began it. The economical condition of the United States is not such as to encourage emigration; indeed, many Germans are coming back. Yet the United States acts as if the whole world depended upon its trade. The Germans, on the other hand, have long since begun to emancipate themselves, opening new markets in South America and the far East; they do not like the idea that an increase in the political importance of the United States could interfere with their transoceanic trade. These things are not mentioned, but they furnish a key to the anti-American sentiment in many influential circles.

The *Illinois Staats-Zeitung*, Chicago, believes that the Government, not the press, in Germany, expresses the feeling of the people. The attitude of the former, the paper goes on to say, is exemplary. Neutrality is carried out strictly, despite the fact that France, in 1870, was supplied with arms and ammunition from the United States, even from the government arsenals. The German press ought to be ashamed. The Junker papers should study the history of America to learn what great men we have here. The Jewish editors should not forget how Spain used to treat the Jews. The Radicals ought not to forget that America is the home of freedom. Mercantile journals must consider that we can take away much trade from Germany. As for the comic papers, does Trojan, the editor of the *Kladderadatsch*, forget how the Americans sympathized with him when he was sentenced for *lèse majesté?* The people here did not wait for that sentence to be quashed. But whether the German editor mends his ways or not, he writes in direct opposition to the opinion of his readers.

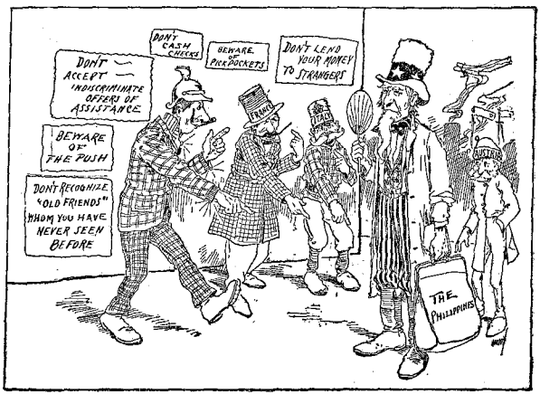
The *Westliche Post*, St. Louis, says:

"The British press is wise enough to support its Government. The Englishman is practical enough to remember that the American is his cousin, especially since that cousin turns out to be quite a strong fellow! It is possible that England may pick up something during the quarrel! But the people of England count on the hope that the American cousin's Cuban venture may not turn out to be bad business. Otherwise in Germany. There the people remember that they have many relatives in America. The press is not public opinion, and it is foolish to take notice of what these newspapers say. . . . The Chancellor, Prince Hohenlohe, probably judges rightly when he regards the attitude of the German press as a proof of the want of political maturity."

The *Morgen Journal*, New York, has "saddled another horse." It asserts now that Germany is very friendly, and that the English press agencies are anxious to sow dissension between Germany and the United Staes. The paper now thinks that Germany, as a matter of course, must be treated with consideration if the United States is to obtain possession of the Philippines. It says:

"That the German Empire, if Spain loses the Philippines, will have a word to say in the future control of the group, goes without saying. It is clear that Germany, considering her great interests there, will at least secure a coaling-station. But that she will guarantee the war indemnity is not likely. . . . What the English fear is that the United States and Germany may settle this little matter without coming to blows about it, and without asking Great Britain. And that fear is not without foundation."

In the above, the *Morgen Journal* touches upon a subject which has been discussed for years in the German-American


DON'T CASH CHECKS
BEWARE OF PICKPOCKETS
DON'T LEND YOUR MONEY TO STRANGERS
DON'T ACCEPT — INDISCRIMINATE OFFERS OF ASSISTANCE
BEWARE OF THE PUSH
DON'T RECOGNIZE "OLD FRIENDS" WHOM YOU HAVE NEVER SEEN BEFORE
THE PHILIPPINES

HE WON'T NEED ANY ASSISTANCE, THANK YOU.
—*The Inter Ocean. Chicago.*

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press. Owing to the want of a direct cable, the news from America to Germany and *vice versa* passes through English hands, and the Germans accuse the British of making unfair use of this advantage. As for the Associated Press, it is asserted that that agency supplies numberless falsehoods regarding Germany and that denials are generally ignored. The Baltimore *Correspondent* complains that "the European news of the Associated Press generally passes through the hands of an Englishman or Irish-American who has plenty of 'journalistic instinct,' but is lacking in education and does not know any language but his own. To this must be added that this ignorance is often supplemented by ill will—and no one will be surprised that the European papers are made to say things which never appeared in them." The Washington correspondent of the *Westliche Post* says:

"All those reports about the unfriendly attitude of the German Government were lies, pure and simple. So were the reports that Germany was ready to intervene, and the anti-American utterances of the Emperor. Berlin sent denials of these reports, but they were ignored. . . . The fact is, the manager of the London office of the Associated Press is an Englishman, who exercises the strictest censorship. If an English event is criticized adversely, the British censor simply strikes out the obnoxious passage. This censorship holds good in all cases, and for all subjects, from diplomacy to the theater. Hence nothing reaches America that does not harmonize with British interests."—*Translations made for* THE LITERARY DIGEST.

The New Minister to Turkey.—The new United States Minister to Turkey, Oscar S. Straus, appointed by President McKinley May 31, is an ex-Minister to Turkey, having served in that capacity during Mr. Cleveland's first term. He succeeds James B. Angell, of Michigan, who resigns the office taken under the present Administration, to return to his duties as president of Michigan University at Ann Arbor. Mr. Straus was born in Georgia forty-seven years ago and came to New York City at the close of the Civil War. He is a member of the department-store of R. H. Macy & Co., president of the National Primary League, president of the American Jewish Historical Association, and a Gold Democrat in politics. The New York *Tribune* apparently expresses the opinion prevailing in Republican circles concerning the nomination as follows:

"Mr. Straus, it is true, is a Gold Democrat, and from one point of view his nomination may be said to be a recognition of the patriotic services of that class of citizens in rising above party in 1896. But the utter difference of view between the Republicans and the Gold Democrats made it hardly possible that the latter, as such, should take part in an Administration committed to a Republican platform, however much the two might respect each other's motives. But the unifying force of war enables the President to ignore the differences on domestic policy and call to his aid a diplomat identified with an Administration with which Mr. McKinley was in absolute opposition.

"Mr. Straus was a good Minister to Turkey. He has been for many years interested in Oriental affairs. He will go back to duties which are familiar to him, to a court where he is known and respected. His selection is evidently a case of the office seeking the man, and it is wisely made."

United States Minister to Turkey.

REFORM PRESS AND THE WAR.

THE journals in the United States devoted to propagating special reforms are by no means of one mind concerning the war. Populist papers lead in attacking the proposed new issues of bonds and in general criticize the Administration for slow-going conduct of hostilities. Some radical papers predict that the war will result in accelerating social reform, while others see only an increase of plutocratic power as a result.

Victory of Collectivism Over Individualism.—"There is great danger that the deserved admiration bestowed by the nation upon Rear-Admiral Dewey for the matchless victory he won in Manila bay may overcloud the real victor, and deprive the signal event of its real significance, its trenchant lesson.

"Dewey and his men deserve the full meed of credit. And yet, for valor, intrepidity, and all the other personal qualities that go to make up the individual soldier, their vanquished opponents surely were not inferior. The personal element being eliminated, who, what is it that won?

"It was the superior tool of collectivism that carried the day over the inferior one of a now antiquated vestige of individualism; it was that spirit of discipline and unity of action, inspirable only by cooperative labor, that triumphed.

"Friday, the child of an individual social stage, falling at the feet of Robinson, the product of a far developed collective system; the American Indian empires, loosely connected aggregates of individualistic units, crumbling before handfuls of Spanish armed bodies; and now Spain, crushed at Manila by inferior numbers, rendered superior by all that superior collective organism implies—these are landmarks of history that act as sign-posts on the path of the race."—*The People* (*Soc. Labor*), *New York*.

New Example to Nations.—"This war with Spain is not a war calculated to arouse swift and intense national enthusiasm. It is none the worse for that. If it were a war for the integrity of the Union, or for mere national defense against a foreign invader, the country would be all aflame in a day. This war, if we are true at all, is on a higher plane than self-preservation. And tho slower to arouse enthusiasm because it is on a higher moral plane, it will awaken deeper moral principles and a loftier devotion to righteousness among men. It will stimulate the great qualities of magnanimity and unselfishness of a Christian people who can spend life and treasure, not for self-protection or self-aggrandizement, but for humanity. When that spirit is awakened Milton's ideal will begin to be realized: 'A noble puissant nation, rousing herself like a strong man from sleep, and shaking her invincible locks' in behalf of human freedom. It is sublime, this rallying of a great people to the defense of what they believe to be humane and just. It is a new example to the nations."—*The Kingdom* (*Christian Socialist*), *Minneapolis*.

Love for Liberty and Justice Engendered.—"The seed sown by reformers during the last twenty years has taken deep root. The ideas of reform are in the brains of the people. A love of equity, liberty, and justice has been engendered, and nothing can eradicate it from the hearts of the people.

"While for the time being the reform movement may be retarded by

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the war excitement, reform ideas will hold their own and in due time will again come to the front—and eventually win. Hold fast to the principles of truth and justice and despair not because of the dark clouds that at present hover over our noble cause.

"The Spanish throne is tottering, and Italy is in the throes of bread riots and a popular uprising. Even Germany is badly frightened by the spread of Socialism. In fact, there seems to be trouble all around. We have often said people are already born who will live to see a republican form of government throughout Europe."—*The Farmer's Sentinel* (*Pop.*), *Chicago.*

Patriotism and Exploiters.—"The events of the past week may be trusted to open the eyes of the toiling masses to a sense of their own power and to inspire them with a stronger sense than ever of that very power. The social revolution is measurably nearer. If the exploited millions must die under the fire of an enemy's guns, would it not be better in every way that they died fighting for that higher social state which is as inevitable as the dawning of to-morrow's sun? These truths may not be clear to the people now, but they will become clearer in a very little time! They will see that their patriotism is being used in the interest of exploiters to create a foreign empire upon the necks of the slaves of the Orient. Already we hear about the 'material interests of the United States in the far East.' Jargon, every bit of it. No doubt, there are private speculators who have interests in the far East. There will be a heavy reckoning if the far-East cry is to prevail, for the speculators will use the government as the Standard-Oil ring and the railway ring have used it. Among the dread possibilities of the future is the creation of a ring of naval magnates, supported by a lobby of armor-plate manufacturers and gun-makers. We started out to free Cuba, and lo! we are forming an empire in the far East and making alliances with England for the purpose of exploiting Asia. All of which is highly suspicious."—*The Twentieth Century* (*Socialist*), *New York.*

Delay and Bonds.—"Why does not our Government strike another decisive blow and end the war? There is but one excuse for delay, and this is to give time for the infamous bond scheme to get through Congress. . . . . .

"If the Populist voters, the silver Republican voters, and the silver Democratic voters who are opposed to bonds will cooperate and send men to Congress who represent their views, then the people will have a clear majority in both Houses of Congress, and, besides, will elect a President in 1900. Shall we cooperate and defeat the enemies of mankind, or shall we fight each other while the enemy captures the Government and robs every industry in the nation. This is a question for the patriotic voters of America to decide."—*The Caucasian* (*Pop.*), *Raleigh, N. C.*

"Reports from Washington indicate that soldiers will be hastened to Cuba. The public sentiment favorable to war was created largely by the condition of the Cuban women and children who were being starved to death by the thousands. Humanity appealed to the United States to relieve these people from their fiendish oppressors. It has been twenty days since Congress resolved that Spain should leave the island. Of course preparation and caution are necessary, but the Cuban women and children must be suffering now more than ever. The work of carrying out the prime object of the war seems slow, but we presume the authorities at Washington are making all possible haste."—*The Missouri World* (*Pop.*), *Chillicothe.*

"Keep the Philippines."—"With the naval stations which this war will furnish us, and with an adequate navy, which we must have, we can occupy a position of armed neutrality and assist in maintaining universal peace. The construction of the Nicaragua Canal is shown to be a military necessity. The difficulty of sending ships from the Atlantic to the Pacific is shown by the time and expense which has been required to transfer the *Oregon* from one ocean to the other. With a line of islands from Teneriffe to Manila, with a passage through Nicaragua, the United States would occupy a position of power, independence, and influence which would satisfy the aspirations of the American people for that higher civilization which is enjoyed under free institutions, when safe from the danger of insults or aggressions from foreign powers."—*The Silver-Knight and Watchman, Washington.*

Cuba for the Single Tax!—"Will the Cuban Government be a virtual plutocracy or a true democracy? Perhaps we single-taxers can have something decisive or very influential to say about this. Think of the vast importance of this! Cuba is unquestionably a marvelously rich island. It is destined to become a potent factor in the future development of America as a whole. Suppose Cuba would initiate a land system which recognizes the equal rights of all citizens to its natural resources; a taxation system which puts no fine upon industry or improvement, robs the laborer of no part of his labor product, but simply and justly takes for the community's use those land values which the community creates and which therefore belong by rights to the community. Suppose that Cuba should start upon its independent life as a new nation with even the single tax limited in operation within its borders. What a vast deal this would mean, not only for Cuba, but for the United States, and for the whole world! How greatly this would hasten the industrial liberation of humanity from bondage to monopoly, and all that bondage both directly and indirectly means!

"This is no wild, utopian dream. Articles in these columns have already shown that there is at least 'a fighting chance' to win Cuba for the single tax. . . . Let us lay aside all child's play, all strifes and bickerings, and cooperate with the Manhattan Single-Tax Club in its systematic campaign of propagandism in and for the Cuban republic to be. Let our war-cry be, 'To capture Cuba for the Single Tax!'"—*The National Single-Taxer, Minneapolis.*

"This war is the biggest 'bunco game' yet foisted on a long-suffering people, the tariff excepted. Keep a close watch on the course of events for a year and you will see this assertion verified."—*Justice* (*Single Tax*), *Wilmington, Del.*

"The history of the present war reads like a five-cent novel about 'Daredevil Dick, the Indian Horseswiper.'

"We rush like noble heroes to free Cuba and at once begin instead to steal merchant vessels. We are knights-errant in sentiment and pirates in practise.

"Our national policy is on a level with the actions of street arabs and burglars. We have not yet learned the plainest lesson of history—the folly, the wastefulness, and the inhuman savagery of war."—*Herbert N. Casson in The Coming Nation* (*Socialist*), *Ruskin, Tenn.*

"The proposition to raise money for the expenses of the war with Spain by an additional tax on beer must be distasteful to every right-thinking Prohibitionist. To wage a war for freedom in Cuba with the money that has been the price of slavery and death to thousands of our own people is a tremendous solecism."—*The Voice* (*Proh.*), *New York.*

A UNITED STATES-CANADIAN COMMISSION.

NEGOTIATIONS for the settlement of standing differences between Canada and the United States progressed last month to the point of a definite agreement to create a commission which shall consider all subjects of controversy, and frame a treaty to adjust them. It will be recalled that Sir Wilfrid Laurier, coming to Washington last December, advocated an international tribunal for this purpose, but Great Britain declined to suspend pelagic sealing pending negotiations concerning all subjects under controversy as this Government suggested. Negotiations were dropped, and Congress enacted legislation prohibiting the importation of all sealskins taken in North Pacific waters (see THE LITERARY DIGEST, January 22). Negotiations were resumed, however, about eight weeks ago by the British ambassador, Sir Julian Pauncefote, Sir Louis Davies, Canadian Minister of Marine, John W. Foster, Special Canadian Commissioner of the United States, and John A. Kasson, Reciprocity Commissioner. These representatives concluded an agreement on May 30 for the establishment of a commission, the membership and time and place of meeting to be determined by the executive branches of Great Britain and the United States, upon formal approval by the same. The commission will examine all details of the questions at issue and attempt to formulate a treaty covering the Bering-Sea seal

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controversy, the North Atlantic and Great Lakes fisheries, border immigration, reciprocity, mining regulations in the Klondike and North American possessions, and the determination of the Alaska boundary line. American papers generally approve the negotiations so far as they have gone as a welcome indication of growing Anglo-Saxon community of interest and good-will, altho doubts regarding the ability of such a commission to overcome the intricate difficulties existing are freely expressed.

The Chicago *Times-Herald* (McKinley, Ind.) says:

"It is manifestly impossible to settle these questions satisfactorily to both nations through any other medium than a commission empowered to make complete examination of all the details of the conflicting interests involved, whose conclusions shall be binding upon both governments. The visit to Washington of Sir Wilfrid Laurier last winter demonstrated the impossibility of reconciling the two governments on the question of commercial reciprocity through the ordinary diplomatic channels. The Canadian Government was disposed to use reciprocity as a club to secure concessions which our Government was not willing at that time to grant.

"Adjustment of these controversies will require mutual concessions on the part of both governments, leading to a better understanding between the two nations and laying foundations for the future Anglo-American unity that seems to be necessary for the progress of civilization."

The Baltimore *American* (Rep.) asks: "What good is this commission to do which holds its first meeting some time during the summer at Quebec?"

"The public will be rather credulous about this latest diplomatic triumph. They will be apt to regard it as one of the may-bes. It may be a great success, and then again it may not be. The experts have stated emphatically that one more open season on the seals will destroy the industry. If this is true, and it was used with great effect in the correspondence with Lord Salisbury, the commission which holds its first meeting some time during the summer at Quebec will have very little to do, so far as the seals are concerned.

"Canadian exactions make life a burden to our fishermen along the coast of Newfoundland, and provoke them often to serious acts which compel governmental interference. Surely, it was not necessary to wait for the creation of a commission, which is to hold its first meeting some time during the summer, for the removal of these outrageous restrictions. The other matters which the commission is to handle, if it ever holds its first meeting at Quebec, could just as easily have been arranged at Washington last week, had Great Britain and Canada honestly desired to settle them. All sorts of devices have been employed by Great Britain for the purpose of not doing justice between this country and Canada, even to the extent of an august arbitration tribunal at Paris, and it is to be hoped that this commission, which is to hold its first meeting some time during the summer in Quebec, is not the latest."

COUSINS.—*The Herald, New York.*

THE WAR IN THE MAGAZINES.

A FOREIGN war presents to Americans a set of new problems, national and international, and the American magazines, no less than the newspapers, feel called upon to take up different phases of the absorbing topic. Of descriptive articles in the June monthlies may be mentioned: Winston Churchhill's character sketch of Rear-Admiral Dewey in *The Review of Reviews*, which also contains elaborate articles on the Philippine and Caroline Islands; "Cuba, and Its Value as a Colony," by Robert T. Hill, Geologist of the United States Geological Survey, in *The Forum;* "An American in Manila," by Joseph E. Stevens in *McClure's;* and Stephen Bonsal's "How the War Began," in *McClure's.*

On military and naval operations *Harper's* gives a paper by Capt. A. T. Mahan, now a member of the Naval Board of Strategy at Washington, entitled, "Current Fallacies upon Naval Subjects"; Prof. Ira Nelson Hollis writes on "The Uncertain Factors in Naval Conflicts" in the *Atlantic;* John A. T. Hull, chairman of the House Committee on Military Affairs, describes the army legislation which bears his name, in *The Forum;* and Capt. James Parker, United States army, treats the problem of "The Officering and Arming of Volunteers," in *The North American Review.* "The Cost of War," giving in detail the expenses of the Civil War, is presented by George B. Waldron in *McClure's.*

Of contributions concerned with the broad political and economic phases of the conflict over Cuba, the leading article in *The Atlantic* unsigned, entitled "the War with Spain, and After" appears to have called forth most comment in the newspaper press. Major-General Fitzhugh Lee, late Consul-General of the United States to Cuba, contributes an informing description of "Cuba under Spanish Rule" to *McClure's.* In *The Forum* Senator Joseph B. Foraker is given first place to speak on "Our War with Spain: Its Justice and Necessity," and Joseph Edgar Chamberlain, war correspondent of the New York *Evening Post* and Boston *Transcript*, writes of the sentiments underlying and the possible consequences of "The War for Cuba." "Spain's Political Future" is discussed by the Hon. Hannis Taylor, ex-United States Minister to Spain, in *The North American Review*, and Senator John T. Morgan contributes the leading article, "What Shall We Do with the Conquered Islands?"

An historical review of "A Century of Cuban Diplomacy—1795 to 1895," by Prof. Albert Bushnell Hart, appears in *Harper's.*

We give belowp ortions of a number of these magazine articles, reserving the more technical subjects for later quotation:

"The War with Spain, and After."—At the bottom of the conflict with Spain lies an irreconcilable difference of civilizations—"a difference deeper than the difference between any other two 'Christian' civilizations that are brought together anywhere in the world. If irreconcilable civilizations are brought close together there will be a clash; and since Cuba is within a hundred miles of our coast, at a time when all the earth is become one community in the bonds of commerce, a clash of ideals and of interests has been unavoidable." Such is the view of the fundamental cause of war expressed by the (anonymous) writer in *The Atlantic*, who contrasts the estimate of Spanish civilization as made by Buckle with President Eliot's summary of the most important contributions that the United States has made to civilization. Spain, untouched by modern European progress, is satisfied with her own condition. "Tho she is the most backward country in Europe, she believes herself to be the foremost." On the other hand, peace-keeping, religious toleration, a development of manhood suffrage, the welcoming of newcomers, and the diffusion of well-being, are the five contributions to civilization—essentially moral—which the United States makes. Spain seems to have no conception of these ideals. And so, where we touch each other, we have had a Cuban question for more than ninety years. It

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had been moving toward a crisis for a long time, but the mass of the American people gave little thought to it, despising the Cubans, tho pitying them, until the battle-ship *Maine* was blown up. Then public attention was turned in earnest to the Cuban problem in all its phases, until "the conviction became firm that Spanish rule in Cuba was a blot on civilization that had now begun to bring reproach to us; and when the President, who favored peace, declared it intolerable, the people were ready to accept his judgment." The writer continues:

"There can no longer be doubt that after the blowing up of the *Maine* public opinion moved forward instinctively to a strong pitch of indignation, impelled not only by lesser causes, but by the institutional differences laid down by Mr. Buckle and Mr. Eliot. It felt its way toward the conviction that the republic does stand for something—for fair play, for humanity, and for direct dealing—and that these things do put obligations on us; and the delays and indirections of diplomacy became annoying. We rushed into war almost before we knew it, not because we desired war, but because we desired something to be done with the old problem that should be direct and definite and final. Let us end it once for all. . . . . .

"Except expressions of the hope of peace made by commercial and ecclesiastical organizations, no protest was heard against the approaching action of Congress. Many thought that war could have been postponed, if not prevented, but the popular mood was at least acquiescent, if not insistent, and it has since become unmistakably approving.

"Not only is there in the United States an unmistakable popular approval of war as the only effective means of restoring civilization in Cuba, but the judgment of the English people promptly approved it—giving evidence of an instinctive race and institutional sympathy. If Anglo-Saxon institutions and methods stand for anything, the institutions and methods of Spanish rule in Cuba are an abomination and a reproach. And English sympathy is not more significant as an evidence of the necessity of the war and as a good omen for the future of free institutions than the equally instinctive sympathy with Spain that has been expressed by some of the decadent influences on the Continent; indeed, the real meaning of American civilization and ideals will henceforth be somewhat more clearly understood in several quarters of the world."

The problems that seem likely to follow the war, according to *The Atlantic* writer, are graver than those that have led up to it; "and if it be too late to ask whether we entered into it without sufficient deliberation, it is not too soon to make sure of every step that we now take":

"A change in our national policy may change our very character; and we are now playing with the great forces that may shape the future of the world—almost before we know it. Yesterday we were going about the prosaic tasks of peace, content with our own problems of administration and finance, a nation to ourselves—'commercials,' as our enemies call us in derision. To-day we are face to face with the sort of problems that have grown up in the management of world-empires, and the policies of other nations are of intimate concern to us. Shall we still be content with peaceful industry, or does there yet lurk in us the adventurous spirit of our Anglo-Saxon forefathers? And have we come to a time when, in more great enterprises awaiting us at home, we shall be tempted to seek them abroad? . . . We ourselves, every generation since we came to America, have had great practical enterprises to engage us—the fighting with Indians, the clearing of forests, the war for independence, the construction of a government, the extension of our territory, the pushing backward of the frontier, the development of an El Dorado (which the Spaniards owned, but never found), the long internal conflict about slavery, a great civil war, the building of railroads, and the compact unification of a continental domain."

But we had become more of an "indoor" than an "out-of-door" nation:

"In politics we have had difficult and important tasks, indeed, but they have not been exciting—the reform of the civil service and of the system of currency, and the improvement of municipal government. These are chiefly administrative. In a sense they are not new nor positive tasks, but the correction of past errors. In some communities politics have fallen into the hands of petty brigands, and in others into those of second-rate men, partly because it has offered little constructive work to do. Its duties have been routine, regulative duties; its prizes, only a commonplace distinction to honest men, and the vulgar spoil of office to dishonest ones. The decline in the character of our public life has been a natural result of the lack of large constructive opportunities. The best equipped men of this generation have abstained from it, and sought careers by criticism of the public servants who owe their power to the practical inactivity of the very men who criticize them. In literature as well, we have wellnigh lost the art of constructive writing, for we work too much on indoor problems, and content ourselves with adventures in criticism. It is noteworthy that the three books which have found the most readers, and had perhaps the widest influence on the masses of this generation, are books of Utopian social programs (mingled with very different proportions of truth), by whose fantastic philosophy, thanks to the dulness of the times, men have tried seriously to shape our national conduct—'Progress and Poverty,' 'Looking Backward,' and 'Coin's Financial School.' . . . . . .

"After all, it is temperament that tells, and not schemes of national policy, whether laid down in farewell addresses or in Utopian books. No national character was ever shaped by formula or by philosophy; for greater forces than these lie behind it—the forces of inheritance and of events. Are we, by virtue of our surroundings and institutions, become a different people from our ancestors, or are we yet the same race of Anglo-Saxons whose restless energy in colonization, in conquest, in trade, in 'the spread of civilization,' has carried their speech into every part of the world, and planted their habits everywhere"?

In the supreme test will our national character show the virtue of self-restraint?

"The removal of the scandal of Spain's control of its last American colony is as just and merciful as it is pathetic—a necessary act of surgery for the health of civilization. Of the two disgraceful scandals of modern misgovernment, the one which lay within our correction will no longer deface the world. But when we have removed it, let us make sure that we stop; for the Old-World's troubles are not our troubles, nor its tasks our tasks, and we should not become sharers in its jealousies and entanglements. The continued progress of the race in the equalization of opportunity and in well-being depends on democratic institutions, of which we, under God, are yet, in spite of all our shortcomings, the chief beneficiaries and custodians. Our greatest victory will not be over Spain, but over ourselves—to show once more that even in its righteous wrath the republic has the virtue of self-restraint. At every great emergency in our history we have had men equal to the duties that faced us. The men of the Revolution were the giants of their generation. Our Civil War brought forward the most striking personality of the century. As during a period of peace we did not forget our courage and efficiency in war, so, we believe, during a period of routine domestic politics we have not lost our capacity for the largest statesmanship. The great merit of democracy is that, out of its multitudes, who have all had a chance for natural development, there arise, when occasion demands, stronger and wiser men than any class-governed societies have ever bred."

What of the Conquered Islands?—Assuming that the war will lose to Spain her dominion over Cuba and Porto Rico, the Philippine Islands and the Caroline Islands as well, Senator Morgan (of the Senate Committee on Foreign Relations) ventures to suggest what we shall do with the conquered islands (*North American Review*). The first three at least, the United States will not consent, in Mr. Morgan's opinion, to restore to the Spanish crown after having once freed them from it. He assumes that there will be an element of subordination to the United States in the position of Cuba until she shows ability to control her own destiny, and she will be welcomed into the sisterhood of American States upon her free and voluntary election if annexation is ever accomplished. "Unless Cuba and Porto Rico can be united into a Republican federation, with advantage to both islands and with the free consent of their people, it is probable that the United States will protect the people of Porto Rico by including

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the island within the limits of a military outpost, while they will be left free to control their domestic affairs in local councils." The difficult question at the close of the war will be the disposal of the Philippine and the Caroline islands. Says Mr. Morgan: "In respect of all the islands from which Spanish power is expelled by our arms, there is a proper and necessary reservation, to be made at the proper time, of limited areas that will include certain bays and harbors that are best adapted to the purposes of military outposts, and for coaling-stations and places of refuge for our war-ships and other national vessels," whether transferred to another power or not. Mr. Morgan proceeds:

"It may be considered inappropriate or immodest, even, that a republic should contemplate the possession of naval stations, in those seas where monarchic Europe has laid violent hands on all the islands, but we must respond, in our policies, to the energy with which our institutions have inspired our people in seeking wealth and commercial pursuits. Wheresoever our power may extend beyond our continental boundaries, it will be confined to the protection of the interests of our own people, by establishing such military outposts as will secure to them the full enjoyment of all their rights, and the liberty of commerce. The policy of colonization by conquest, or coercion, is repugnant to our national creed, which places the right of free self-government in supremacy over all other sovereign rights; and a colonial policy which discriminates between the rights of colonists, and those of the people who enjoy full citizenship in the United States, would be repugnant to the principles of our national Constitution.

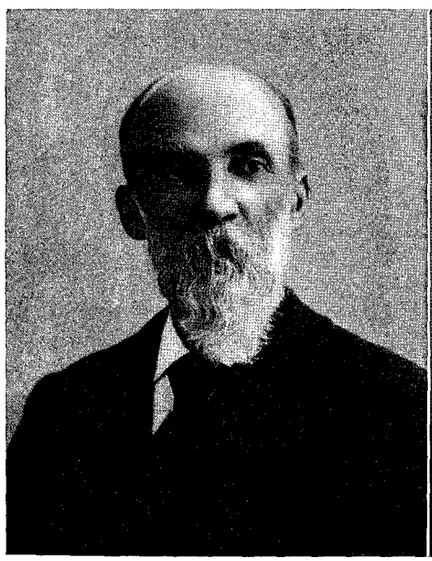
"In all the departments of our Government, the laws of nations are adopted and admitted to be in force. They broaden the powers of the Government to include whatever is in accordance with those laws. Broadly stated, the United States have as much rightful authority beyond their borders as may be exerted by any other power. . . . It must be conceded, under the laws of nations, and in accordance with the necessary authority of our national sovereignty, that we may lawfully govern the Philippine Islands, or any part of them that may come rightfully under our control as a result of war, by military authority, if we find it necessary for the welfare of those people, or our own, so to govern them. . . . . .

"The question of the capacity of the people of the Philippine Islands to become a free and self-governing people can only be solved through the friendly offices of the United States, or of some just and liberal government, to direct and assist them in that course of development. . . . The Government of the United States took no active part in promoting the regeneration of Hawaii, and it will not inaugurate or support a propaganda in the Philippines, either political or religious; but it should not deny to itself the right to give its encouragement to good government in those islands, or to give to those people proper support against the unjust invasion of their rights by foreign powers. The fortunes of war have devolved this duty upon us. Annexation will not be a necessary or proper result of such moral or actual protection, because the United States is an American power, with high national duties that are, in every sense, American; and the Philippines are not within the sphere of American political influence, but are Asiatic, and should remain Asiatic. . . . . .

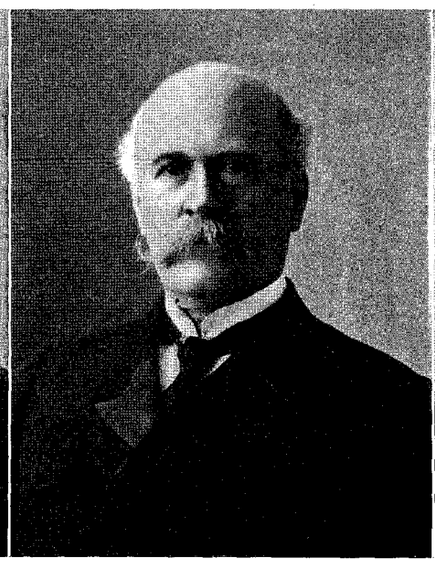
"It is a new and inviting field for American enterprise and influence that opens Porto Rico, Cuba, the Isthmian canal, Hawaii, the Caroline and the Philippine islands to fair trade and good government; and we shall need only the good-will of those people to secure to us a just participation in its advantages. This is an alluring field for conquest and dominion, but no compulsion will be needed to hold it, beyond the temporary necessity of preserving the peace in these islands, until the rightful government of their people can be established on safe foundations. Conquest would dishonor our motives in waging war against Spain, if we should hold the subjugated islands only in trust for ourselves. Civilized and humane people throughout the world, and all the great powers, must, in justice, accord to the United States the most honorable sentiments and purposes in declaring war against Spain."

The Justice and Necessity of War.—The following extracts from Senator Foraker's article in *The Forum* fairly represent the so-called "Jingo" attitude of enthusiastic approval of the war:

"The island of Cuba has belonged to Spain, with the right to determine its government. It was the duty of Spain, however, to provide a just government, and the right of the Cubans to seek their independence, whether the government provided by Spain was just or unjust. People have a right to be independent and to govern themselves if they so desire; and it is no answer to say that they are already well governed. But when they are unjustly governed and grievously oppressed, this right is accentuated, and their struggle for freedom and self-government naturally and properly commands sympathy as well as respect. Such would be the views of the United States with regard to any case, but especially so with respect to Cuba. That island lies at our door. It belongs to the Western hemisphere. It is a part of the American system. The Monroe doctrine covers and applies to it. On this account no other nation would be allowed by us to interpose in its affairs. England, France, Germany, and all the other powers so understand. The result is that, whatever responsibility may arise for other nations in respect to the progress of events in



MAJOR-GENERAL JOSEPH WHEELER, of Alabama.



MAJOR-GENERAL JAMES H. WILSON, of Delaware.

MAJOR-GENERAL M. C. BUTLER, of South Carolina.

THREE NEW MAJOR-GENERALS.

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Cuba, it is all our own. Our relation is special, and our duty is special. . . . . .

"The war in Cuba has been of long duration. It is more than three years now since it commenced; and the present is but a resumption and continuation of the ten years' war that ended by the Treaty of Zanjon in 1878. The struggle has been attended by unusual cruelties from the beginning; and the one feature of intentional extermination by starvation of the unoffending non-combatants, to the number of hundreds of thousands, is so inhuman and shocking, and has been now so long continued that, without regard to the commercial and property interests involved, we have 'the clearest grounds of justice and necessity' for intervention ever presented. In the language of Historicus, it is a case where intervention is 'a high act of policy above and beyond the domain of law'—which is the equivalent of saying that it has the most sacred sanction of law. . . . . .

"We could not do less than they propose and do our duty. Under all the circumstances we delayed action longer than we should, and have been less harsh and exacting than we might have been.

"Spain lost her sovereignty by her own misrule; and she lost all opportunity to retire with dignity and honor, by obstinately refusing the kindest and most generous offers of mediation and by failing to heed repeated and unmistakable warnings of the inevitable. She had a *legal* right to treat our intervention as an act of war; but she had no *moral* right to do so. She has been in the wrong and at fault from the beginning. The trouble commenced in her own house. She made it a general nuisance, and persisted in so maintaining it long after she had been notified that it had become insufferable. Now, when she has forfeited all the respect of others, and all her rights, and when ejection has become necessary, she resents it as an act of war, and appeals to the world for sympathy. So far, she has not received any; and it is to be hoped she will not. But, however that may be, our only cause was to meet war with war. It is a justly dreaded necessity, but not without some compensations. The spirit of patriotism that has been aroused will stir the life-blood of the nation, quicken human activities, and efface sectional divisions. Whether the struggle be long or short, we shall emerge from it stronger, more united, and more respected than ever before."

Cuban Character, and Consequences of War.—"Sentiment rules all great events. A national sentiment, possibly ill-founded, but, I believe, deeply humane, in behalf of 'Free Cuba,' underlies the present war. Yet, so far as the Cubans are known at all in the United States, I find that they are commonly despised." Speaking thus, from observation as a war correspondent in the Southern States, Mr. J. E. Chamberlain (in *The Forum*) notes that Americans in contact with Cubans give them a reputation for untruthfulness and cowardice. "If an independent Cuban state be established, the cradle of its liberty will lie outside its borders, in Key West. A hall in that town was the scene of the first meeting of disaffected Cubans, such as Marti, Maceo, and others, which resulted in the fomenting of the insurrection. In this building, at the present time, the Cubans of Key West maintain a semi-weekly operatic performance, the entire receipts from which are applied to the suport of the insurrection."

Mr. Chamberlain broadly hints at oversympathy on the part of Americans, saying, "while the undoubted race-arrogance of the Anglo-Saxon has permitted little sympathy along the line of contact, and has exaggerated the defects of the Cubans, it has in a sense idealized them with the great majority of the American people. It is naturally in the American character to feel the most thorough sympathy with a foreign people we know least. To the average American, the Cuban is a romantic and picturesque person who is making a heroic struggle for his liberty. The fact that, tho the Cuban struggle has indeed been persistent, and in some respects enterprising, it has never been heroic, is not much regarded by Americans, who are certainly a broadly humane people, and easily excited, by the often-repeated circumstances of their own history, to sympathize with similar struggles in other countries."

Concerning the consequences of war, Mr. Chamberlain "doubts if any thinking person believes that the republic can go back after the war to the place where it was before it." Whatever disposition is made of conquered islands we shall have set up in the new business of disposing of the destinies of peoples beyond our borders. Hawaii, in all probability, will be annexed, the Isthmian-canal question settled, and aggrandizement will lead inevitably to aggrandizement, new interest in world-wide quarrels, and armament against counter-alliances. "The long path of national aggrandizement and world-wide influence once entered, the nation's feet will fly swiftly upon it. No one knows to what goal they may tend. It is easy to the patriotic fancy to see nothing but glory at the end of the path; but the reflecting American, who knows what tremendous social, political, and material problems we have to face, and is also aware of the peculiar lack of training and sagacity of our official representatives in all international matters, will wonder whether there may not be more vicissitude and disaster than glory in the prospect—even if victories on land and sea be easy."

Cuba under Gomez, Weyler, and Blanco.—Conditions in Cuba as seen by Fitzhugh Lee are more or less familiar to the public through his consular correspondence. He does not see how this country could refrain longer from taking action in the Cuban problem, when the cruelties and enormities of Spanish rule on the island are considered. It is absolutely necessary to the United States that Cuba should have a progressive, legal, and peaceful administration. We quote from General Lee's sketches of Maximo Gomez, ex-Captain-General Weyler, and Captain-General Blanco (*McClure's Magazine*):

"Gomez, the leader of the rebels, whatever else may be said about him, has fought this war in the only way he could win it, and never for one moment during the three years of strife has he departed a hair's breadth from the policy first inaugurated. He proposed to combat Spain's purse more than her soldiers; to play a waiting game and exhaust the failing financial resources of Spain. He did not propose to fight if it could be avoided, because he could not well afford to lose a man or a cartridge, being dependent for both upon the very uncertain and devious methods of filibusterism. His army, scattered over an island some eight hundred miles long by an average breadth of sixty miles, if all concentrated upon a single point, would number about 35,000 men; but being entirely devoid of bases of supplies and deficient in transportation and food for men or horses, to concentrate would be to starve, and to fight pitched battles against overwhelming numbers would result in the loss of the battle and the loss of his cause. He is a grim, resolute, honest, conscientious, grizzled old veteran, now seventy-five years old, who has thoroughly understood the tactics necessary to employ in order to waste the resources of his enemy and to prolong the war until such time as Spain would abandon the struggle as hopeless, or until it should become manifest to the United States that the contest had degenerated into a hopeless conflict."

"General Weyler, if anything, is a soldier," says General Lee, "trained to no other career, and one who believes that everything is fair in war and every means justifiable which will ultimately write success upon his standard":

"He did not propose to make war with velvet paws, but to achieve his purpose of putting down the insurrection if he had to wade through, up to the visor of his helmet, the blood of every Cuban—man, woman, and child—on the island. And yet I found him in official intercourse affable, pleasant, and agreeable. He was always polite and courteous to me, and told me more than once that he wished I would remain in my position there as consul-general as long as he did as governor and captain-general. He is small in stature, with a long face and square chin, wearing side whiskers and a mustache; quick and nervous in his manner and gait, and decided in his opinions. He was loved by some, and hated and feared by others. Whatever may have been his military qualifications, his warfare in Cuba did not demonstrate soldierly ability, because with an army of effectives of at least 150,000 men he failed to suppress an insurrection whose total fighting force did not number 40,000 men. He told me one

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day he would like to visit the United States, to which I replied that I thought he would enjoy seeing the new republic with its wonderful history; but he shook his head, saying that he could never go, because the people of the United States would kill him, and that they were already calling him in the newspapers, 'The Butcher Weyler.'"

"General Blanco I always found an amiable, kind-hearted gentleman, who I believe was really and thoroughly conscientious in the discharge of the duties confided to him," says General Lee:

"He must have been convinced that there was no chance for autonomy to succeed, tho in his pronunciamentos he allowed himself to argue to the contrary. How could he do otherwise? He was instructed by the Madrid authorities to proclaim and maintaint his autonomistic policy, and was therefore obliged to do everything in his power to promote the purpose of his superiors.

"During the two or three days of the recent rioting in Havana, the rallying cry of the rioters, even at the very door of the palace, was: 'Death to Blanco and death to autonomy! Long live Spain and long live Weyler!' After quiet had been restored, Blanco and the autonomistic cabinet continued to build their hopes upon autonomistic success. Partizans and friends of General Weyler were removed from the various positions they had held in the island, and friends of General Blanco, or supposed friends of autonomy, were substituted in their places. But these substitutes, appointed in many instances to please the Cubans and to show that an autonomistic government meant a Cuban government, while professing their love for autonomy, were really for free Cuba, and at the proper time, had matters gone on without the intervention of this country, the autonomistic government would have fallen to pieces by desertions in its own ranks.

"The practical steps now being taken by the United States to compel peace in Cuba, by insisting that the Spanish flag shall be pulled down and the Spanish soldiers evacuate the island, alone prevented the certain failure of the autonomistic plan for so-called home government. The Spanish governmental authorities, as I have said, must have understood all this, in spite of public utterances on their part, because they originated and attempted to put in practise other plans for the pacification of the island."

"Spain's Political Future."—This subject is discussed in a calm and dispassionate tone by Hannis Taylor (ex-Minister of the United States to Spain) in *The North American Review*. "Past politics is present history," is, he thinks, an aphorism especially applicable to Spain, and, as if to accept the corollary that present politics is future history, Mr. Taylor devotes most of the article to a review of Spanish political conditions. Don Carlos, militarism, and republicanism are the three dangers that threaten the Queen Regent and the boy king. That these dangers are very real can be seen by a glance at Spain's unhappy history. Within the half-century before 1875, no less than seven revolutions swept over Spain, beside almost continuous civil wars, rebellions, and riotings on a large scale, which were put down only with frightful bloodshed. A revolution, therefore, is far from impossible.

But the conditions which provoked many of these rebellions are gone. The nobles, the clergy, and the political and military administrators may be corrupt and unprogressive, the great Canovas is indeed dead; but the Queen Regent holds the unswerving loyalty of much more than half Spain. The two great parties favor the present monarchy:

"Such, then, in general terms is the attitude of the two great monarchical parties—Conservatives and Liberals—that have upheld the present dynasty since its reestablishment in 1875. Since that time they have been equally resolute in resisting the Republicans, on the one hand, and the Carlists on the other; and united they are more than a match for both. No matter what may happen in the external politics of Spain; no matter if she is stripped of all her colonial possessions; no matter if Romero and Weyler do try to stir up civil war for their own selfish ends—Spain is safe so long as Conservatives and Liberals stand together to maintain social order under the existing constitution.

"No student of politics who has carefully examined existing political conditions in Spain can believe that the time has come for her to depart from monarchical institutions. If that be true, why should the present dynasty be overthrown? Why should the wise and devoted Queen Regent be driven out on account of national misfortunes, for which neither she nor her son is in any way responsible? The most priceless possession of Spain to-day is Maria Christina, because she alone bars the door to the renewal of civil war, which, at this moment, would be destruction to the country. In this dark hour of Spain's history, her pure, womanly character shines forth, like a light in a dark place, around which all patriotic Spaniards should gather. If monarchical institutions survive, her overthrow means the accession of Don Carlos, who, apart from his utter and admitted worthlessness as a man, represents a set of medieval ideas and aspirations that would set Spain back into the past at least a century."

Castelar himself, once President of Spain when it was a republic, is now outspoken in his loyalty to the throne of Maria Christina and her son. His words carry great weight with those who have Spain's welfare at heart, and when the vacilating Sagasta shall fail and Weyler rise to plunge Spain into the miseries of another civil war, Castelar may take the place of Canovas in bringing peace to his unhappy country:

"Let us hope, then, whatever may come, that Spain will pause and listen to the self-denying words of her greatest and noblest living son, words that warn her at once against the perils incident to Carlism, militarism, and the republic. And if, perchance, crushing defeats at sea and internal dissensions at home should bring the once proud Castilian kingdom to the feet of this great growing republic, will not our moral dignity demand that we, too, should remember in the hour of victory that both justice and generosity should characterize our dealings with a once friendly nation, whose destinies are in the hands of a woman and a child? When the end comes, let us resolve to be just and generous not only to Cuba, but to Spain, too."

TOPICS IN BRIEF.

THIS proposed alliance is English, you know, very English.—*The Transcript, Boston.*

THE government censor is a lucky man. He knows all the news.—*The Post, Hartford.*

THE victory will not be complete enough to satisfy all of the patriots until there is a change in the Manila post-office.—*The Sentinel, Milwaukee.*

HEARST in war, Hearst in peace, and Hearst in the hearts of his countrymen.—*The Transcript, Boston.*

IT is to be hoped that enough reconcentrados may survive to adopt resolutions of thanks to the United States when war is over.—*The News-Tribune, Detroit.*

WHETHER the Philippines will be governed by civil-service rules or not, it is safe to assume that the Merritt system will prevail generally.—*The Press, New York.*

THERE are objections to an alliance between Uncle Sam and Britannia on the theory that they are likely to be more loving while engaged than they are after marriage.—*The Star, Washington.*

AS a last resort the Administration might be justified in declaring Mr. Reed under martial law.—*The News, Detroit.*

BE thou as poor as Spain and as chased as Cervera, thou shalt not escape Sampson.—*The North American, Philadelphia.*

THE trouble with the insurgents seems to be that they have single-shot rifles and repeating stomachs.—*The News, Detroit.*

IT costs the United States $1,000,000 a day to run a war. It is not known how much it costs Spain to run away.—*The News, Baltimore.*

THE most charitable explanation of some of the President's military appointments would be that they are intended to show the Spaniards our contempt of their fighting abilities.—*The Journal, Providence.*

A VERY simple rule to follow in pronouncing these Spanish names is to pronounce them any old way, and in a firm, unaltered tone, which defies correction and disarms suspicion. Ten to one the other fellow will give you the credit for being posted.—*The Nonpareil, Council Bluffs, Iowa.*

A LÉSE-MAJESTÉ SUSPECT.—"Look here," said the European monarch, "were you ever in America?"

"N—no, Sire," replied the courtier who stammers.

"You never made any study of phrases used in connection with long and fruitless discussions with Indian tribes?"

"No, Sire."

"Then I suppose the impediment in your speech constitutes an explanation. But I wish you would get cured. It's very unpleasant to be continually alluded to as 'one of the great European pow-wow-ers.'"—*The Star, Washington.*

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LETTERS AND ART.

SARDOU'S LATEST PLAY.

VICTORIEN SARDOU'S latest production is a comedy in four acts entitled "Pamela." According to the eminent French critic, Jules Lemaitre, it is one of his most brilliant creations, tho, owing to the historical setting, it has not achieved the success of "Sans Gêne" or "Thermidor."

Lemaitre reviews the play in the *Revue des Deux Mondes*. In "Pamela," the assumption is made that the unfortunate child king, Louis XVII., who no doubt perished in the Temple, was, in fact, set at liberty by a band of devoted loyalists. The subject-

VICTORIEN SARDOU.

matter of the play is the conspiracy by means of which the prisoner is supposed to have been rescued. There are two scenes in the play, the writer states, which are exceedingly touching, and he proceeds to gives a description of them:

"The gallant *Barras*, unable to resist the cajoleries of a group of pretty women, conducts them to the Temple, and gratifies their curiosity by showing them the wretched prisoner. The child, brutalized by his wicked jailer, ill, suffering, half starved, has become a complete savage; and, when questioned and pitied by his gay visitors, he maintains a ferocious silence. This mute apparition of the poor little martyr, in the carnival of 'merveilleuses,' who have sought him to obtain for themselves a new sensation, is in the highest degree tragical.

"Her companions depart, but the good *Pamela* lingers, clasps the child to her breast, and with kindness and gentle caresses wins his confidence. He asks for his mother, hears that she is dead, sobs and swoons—a climax so heartrending that even the blasé and stoical are compelled to acknowledge its irresistible pathos.

"*Pamela* joins the conspirators, devotes herself to the cause of the royal infant, and undertakes to effect his release herself, in the disguise of a laundress. Meanwhile *Bergerin*, her lover, a stern republican, discovers the plot and hastens to the Temple to frustrate it. He confronts his mistress, with her washerwoman's basket, in which the king is hidden, after the manner of Falstaff, and is on the point of calling her to account; but the child, which is half asleep, throws its arms about his neck, and the would-be Brutus is completely disarmed. 'Bah!' he exclaims, 'the nation will not perish because a child is stolen'—and he allows *Pamela* to go her way unchallenged."

This is the second strong situation, of thrilling interest, upon which the critic bestows unqualified praise. Still another effective scene is enacted in the subterranean passage that leads to the Temple, dug by the conspirators to facilitate their design:

"They have discovered that one among them is a traitor, but know not who he is. Suddenly a posse of police descend upon them—they are captured. The Judas betrays himself. He shows his badge to the pretended officers of the law, and—perishes. The attack was a ruse, devised for the purpose of identifying him, and he is disposed of in grim silence."

M. Lemaitre inquires why it is that "Pamela," notwithstanding its ingenious plot, striking situations, constant variety, and spirited dialogs, should have failed to obtain the astonishing success that greeted some of the dramatist's earlier works, above all, "Madame Sans Gêne" and "Thermidor." He writes:

"For one thing, the period is an unfortunate one. The decorations and costumes of 'Pamela' are less magnificent than those of its predecessors. And, morally, it is a *hybrid* period; so much cruelty, selfishness, and wickedness mingle with its grandeur that the multitude can not regard its pictorial presentment in the vivid scenes of a play with unmixed satisfaction.

"Moreover, the piece itself is hybrid. Thanks to M. Sardou's hypothesis as to the freeing of Louis XVII. by his friends, 'Pamela' is neither an historical drama nor a fiction. There is nothing impossible, nor even improbable, in this hypothesis; but the people have no faith in it; they are satisfied that the child king perished in the Temple, tortured to death by the cruel shoemaker, *Simon;* and hence the account of his rescue, however exciting and well imagined, leaves them cold. It is an established rule that an historical piece ought not to contradict the opinions and prejudices of the public in regard to the personages who play a part in it. This rule is disregarded in 'Pamela,' and it suffers in consequence. To have assured the complete success of his latest work, M. Sardou should have had it preceded by a vigorous campaign of the press and platform, persuading people of the truth of his theory. Satisfied upon this point, they would have welcomed its dramatic exposition with boundless enthusiasm."—*Translated for* THE LITERARY DIGEST.

WAGNER THROUCH TOLSTOÏ'S EYES.

TOLSTOÏ has been to see the performance of a Wagner opera. He was with difficulty persuaded to stay beyond the first act. And the conclusion that he has reached is that Wagner is stupid, his art is false, his audiences are hypnotized, and the vogue which he has obtained in Germany, France, and England is but an indication of the lack at the present day of intelligent appreciation of true art. We find all this and much more that is characteristically audacious in an article by him in the *Revue de Paris* (May 7).

The fundamental principle of Wagner's art, viz., that in opera the music should convey the meaning of even the slightest shades of feeling in the poem, is, Tolstoï claims, false, since each branch of art has its own well-defined domain, which verges without transgressing upon its neighbors. Hence, in combining on two distinct lines (the dramatic and musical) in one production the exigencies of the one necessarily limit the possibilities, of the other. This union of music and the drama, revived in Italy during the fifteenth century in supposed imitation of the musical dramas of the Greeks, is but an artificial form popular with the

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the better classes alone, and then only when such talented musicians as Mozart, Rossini, and Weber gave free rein to their inspiration and held the text subservient to the music. The latter always remained the essential to the listener, nor could the text, however trivial, mar the artistic effect of the music.

Tolstoï proceeds as follows:

"Music can not be subservient to the dramatic art without losing its artistic value, because each true work of art expresses its creator's sentiment in a rigorously original and exclusive manner. Both the musical and dramatic work should possess this characteristic. An impossible meeting-point would be necessary to permit the work of one branch of art to coincide exactly with that of another; it would necessitate their being exceptionally new and wholly different from any previous production, and at the same time possessing a resemblance so great as to render them identical. But it is an impossibility to find, I will not say two men, but two leaves absolutely alike upon the same tree. It is still more chimerical to imagine such an absolute resemblance between two different branches of art, a musical and a literary production. If they are so perfectly blended, either the one is the real artistic creation and the other but an imitation, or both are imitations. Two living leaves never resemble each other so perfectly; but one may fabricate artificial ones that are identical. And so it is with art-productions; they can not harmonize so perfectly unless neither be really artistic, unless both prove mere counterfeits of art.

"Where poetry and music are associated, as in a hymn or song, the music does not, of necessity, follow every line of the text as closely as Wagner exacts; both simply unite in producing a corresponding impression. As a matter of fact, music and lyrical poetry have almost the same object, that of producing an impression; and these impressions may coincide more or less exactly. But even in such a combination the center of gravity is to be found only in one of the two productions, and that alone can create an artistic impression while the other passes unnoticed.

"Moreover, one of the principal conditions of artistic creation is the complete independence of the artist. Now the necessity of adapting musical production to any other branch of art is a constraint which annihilates all creative faculties. It is for this reason that all such adaptations are not art, but merely a similitude of art, as with the music of a melodrama, the legends connected with paintings, illustrations, etc."

Tolstoï classes Wagner's works in this last category, since this new music lacks the essential quality of real artistic merit: viz., an organized unity, a coherence so great that not even the slightest detail may be altered without destroying the entire production. But in Wagner's latest creations, with the exception of a few selections which possess individual merit, one may indulge in a multitude of manipulations without altering the meaning of the work, since that meaning lies not in the music but in the words.

Should one of these new versificators, capable of distorting their style to suit apparently any and every theme, rhythm, or measure, wish to illustrate some symphony or sonata of Beethoven, or ballad of Chopin, adapting his personal conception to each new measure without regard for the preceding movements, it would result in a combination without logical sequence, rhythm, or measure. Such a work, without the accompanying music, would correspond exactly with Wagner's music divested of the text.

Since Wagner is not alone musician, but also poet, one must be familiar with this text, so necessary to the music, in order to judge him. To Wagner's principal achievement, the Nibelungen Trilogy, Tolstoï has devoted much study, only to find it a model of pseudo-poetry so uncouth that it closely borders upon the ridiculous.

Upon the representations of his friends and critics, that, to appreciate Wagner, one must see and hear his works in all their completeness of detail upon the stage, Tolstoï consented to attend a performance of the second part of the trilogy, given in Moscow with great scenic effect. After briefly commenting upon the audience, he proceeds to explain the impression which this opera produced upon his mind:

"I arrived late, but was informed that the short prologue with which the opera opens was of slight importance. In the midst of the stage settings, representing a cavern hewn out of solid rock, was seated an actor clad in swaddling-band, the skin of some animal thrown over his shoulders, with wig and false beard, beside an object supposedly a forge. His well-kept white hands were not indicative of the laborer—the unconcerned manner, prominent corpulence, and lack of muscular development easily betrayed the actor. With an impossible hammer he fashioned, as no mortal ever did, a blade not less fantastic; at the same time, opening his mouth strangely, he sang words it was impossible to comprehend. The numerous instruments in the orchestra accompanied the weird sounds the actor emitted.

"By the aid of the libretto I gathered that the singer was a powerful dwarf dwelling in the cave, occupied in forging a sword for Siegfried, whom he had brought up. One could also divine that the actor represented a dwarf, because he walked with bent knees.

"This dwarf sang or rather shouted for a long time, his mouth always curiously opened, the orchestra at the same time giving vent to weird sounds, opening measures without continuation. By means of the libretto, one realized that the dwarf was relating to himself the tale of some ring stolen by a giant, which he, in turn, wished to acquire through the assistance of Siegfried; to accomplish this Siegfried had need of the strong sword which the dwarf was then forging.

"After this prolonged monologue, or chant, the orchestra suddenly burst forth with more sounds, always unfinished cadences, and another actor with a horn slung across his shoulder appears, leading a man on all fours disguised as a bear. This man turns the bear loose upon the dwarf blacksmith, who flees with all haste, this time forgetting to bend his knees. The actor with the human face is the hero Siegfried himself. The sounds emitted by the orchestra upon his entrance express, it would seem, his character; it is Siegfried's leitmotif, repeated every time he appears upon the scene. For every person has his leitmotif, which is repeated not only upon his appearance but at the mere mention of his name. Still further, every object possesses its leitmotif: the ring, the helmet, etc."

And so Tolstoï continues to dissect the opera line by line, dwelling upon the leitmotiven "which reappear faithfully throughout this musical conversation," giving us the details of the legend accompanied by his personal criticism, not only of the opera as a work of art, but also of the merits and demerits of the actors' conception of the rôles assigned them. He finds all so false and stupid, the leitmotiven so puerile, their mode of expression so naïve—"awful and impressive things being expressed by means of the bass, frivolous ones by the chanterelle"—that it is with difficulty he is persuaded to remain after the first act. He has already concluded that one can expect nothing of an author or composer capable of outraging all esthetic taste by such scenes. One can readily conceive that he would write nothing absolutely bad, since he wholly ignored the real meaning of an artistic achievement.

A desire to understand the cause of the general enthusiasm outweighed his natural disinclination to remain. Again he dissects the second act with unflinching frankness, only to find it more insupportable than the first. He can not even discover one trace of music, that is to say, "of the art of communicating the composer's sentiment to the audience." Occasionally a scrap, a fleeting hope of some tangible musical thought never to be realized, is heard, but even these fugitive suggestions are so obscured by harmonious complications that it is difficult not only to be moved by them, but even to perceive them.

The constant pedantic intervention of the author is of far graver import. The evident determination of a man to force his conception of emotions upon others invariably inspires a feeling of defiance and repugnance; so, throughout all, one hears, not the songs of the birds nor the reveries of Siegfried, but the limited, con-

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ceited German who would impose his rudimentary, uncouth poetry upon his listeners.

By dint of great will power and courage, Tolstoï forced himself to listen to the next act; but then, unable to contain himself longer, he fled from the theater with a feeling of disgust he finds it impossible to efface.

Tolstoï accounts for Wagner's success by the fact that he knew how, by the aid of the unlimited sums which the king placed at his disposal, to display to the utmost the advantages of pseudo-artistic power, and thereby create a genre or style of art. Wagner has employed every possible accessary which appealed to him as poetic, from the old-time legend to the sunrise and the meadow-mists. His work comprises everything in the "poetic arsenal." Besides this the music fascinates; it has departed from all pre-accepted laws of harmony; it swells in modulations hitherto unknown, and even the dissonances are new. And the novelty interests, the methods fascinate and hypnotize the spectator.

To the statement that it is impossible adequately to appreciate and judge Wagner without having visited Baireuth, Tolstoï responds:

"Yes, that is exactly the proof that it is not a question of art, but of hypnotism. The spiritualists do not argue differently. To convince one of the reality of their visions they say, 'You can not pronounce judgment *a priori*. Try it once, assist at a few séances; that is to say, remain in silence and darkness a few hours, in company with a circle of demented fools, repeat these séances a dozen times, and you will see all that we see.' Of that I am convinced. It is only needful to comply with these laws and you will see anything you wish to see; you could even arrive at this state more quickly by taking a good dose of morphine or opium. Wagner's operas produce the same effect. Plunge yourself in darkness for four days with people somewhat unbalanced; allow the irritating sounds to prey upon your auricular nerves and your brain, and you will certainly arrive at an abnormal state in which your enthusiasm will reach the limit of folly."—*Translated for* THE LITERARY DIGEST.

AUBREY BEARDSLEY AND HIS ART.

THE world has not taken the late Aubrey Beardsley, nor the "poster art" which he represented, very seriously. It is doubtful if Beardsley took himself very seriously or knew what he was trying to do. Nevertheless, tho he died at the age of twenty-six, his influence upon contemporary art was distinctly felt, and his brilliant personal qualities commanded the admiration of all who knew him. Mr. Arthur Symons gives us (*Fortnightly Review*, May), in the opening paragraph of a remarkably well-written article, this graphic sketch of Beardsley's powers:

"No artist of our time, none certainly whose work has been in black and white, has reached a more universal or a more contested fame; none has formed for himself, out of such alien elements, a more personal originality of manner; none has had so wide an influence on contemporary art. He had the fatal speed of those who are to die young; that disquieting completeness and extent of knowledge, that absorption of a lifetime in an hour, which we find in those who hasten to have done their work before noon, knowing that they will not see the evening. He had played the piano in drawing-rooms as an infant prodigy, before, I suppose, he had ever drawn a line; famous at twenty as a draftsman, he found time, in those incredibly busy years which remained to him, to deliberately train himself into a writer of prose which was, in its way, as original as his draftsmanship, and into a writer of verse which had at least ingenious and original moments. He seemed to have read everything, and had his preferences as adroitly in order, as wittily in evidence, as almost any man of letters; indeed, he seemed to know more, and was a sounder critic, of books than of pictures; with perhaps a deeper feeling for music than for either. His conversation had a peculiar kind of brilliance, different in order but scarcely inferior in quality to that of any other contemporary master of that art; a salt, whimsical dogmatism, equally full of convinced egoism and of imperturbable keen-sightedness. Generally choosing to be paradoxical, and vehement on behalf of any enthusiasm of the mind, he was the dupe of none of his own statements, or indeed of his own enthusiasms, and, really, very coldly impartial."

Many people were devoted to Beardsley, we are told, but he had scarcely a friend in the fullest sense of the word. In spite of constant ill health, he had an astonishing tranquillity of nerves, and hated "the outward and visible signs of an inward yeastiness and incoherency." He had contempt for "inspirations." Asked once if he ever saw visions, he replied: "No, I do not allow myself to see them except on paper." That he longed for immediate notoriety, contemporary fame, seems certain, and his longing was gratified; but "like most artists who have thought much of popularity, he had an immense contempt for the public; and the desire to kick that public into admiration, and then to kick it for admiring the wrong thing or not knowing why it was admiring, led him into many of his most outrageous practical jokes of the pen." He was without the sense of respect, and this lack limited his ambition. "With the power of creating beauty, which should be pure beauty, he turned aside, only too often, to that lower kind of beauty which is the mere beauty of technic, in a composition otherwise meaningless, trivial, or grotesque."

Mr. Symons continues:

"Beardsley is the satirist of an age without convictions, and he can but paint hell as Baudelaire did, without pointing for contrast to any contemporary paradise. He employs the same rhetoric as Baudelaire, a method of emphasis which it is uncritical to think insincere. In that terrible annunciation of evil which he called 'The Mysterious Rose-Garden,' the lantern-bearing angel with winged sandals whispers, from among the falling roses, tidings of more than 'pleasant sins.' The leering dwarfs, the 'monkeys,' by which the mystics symbolized the earthlier vices; these immense bodies swollen with the lees of pleasure, and those cloaked and masked desires shuddering in gardens and smiling ambiguously at interminable toilets,—are part of a symbolism which loses nothing by lack of emphasis. And the peculiar efficacy of this satire is that it is so much the satire of desire returning upon itself, the mockery of desire enjoyed, the mockery of desire denied. It is because he loves beauty that beauty's degradation obsesses him; it is because he is supremely conscious of virtue that vice has power to lay hold upon him. And, unlike those other, acceptable satirists of our day, with whom satire exhausts itself in the rebuke of a drunkard leaning against a lamp-post, or a lady paying the wrong compliment in a drawing-room, he is the satirist of essential things; it is always the soul, and not the body's discontent only, which cries out of these insatiable eyes, that have looked on all their lusts, and out of these bitter mouths, that have eaten the dust of all their sweetnesses, and out of these hands, that have labored delicately for nothing, and out of these feet, that have run after vanities. They are so sorrowful because they have seen beauty, and because they have departed from the line of beauty.

"And after all, the secret of Beardsley is there: in the line itself rather than in anything, intellectually realized, which the line is intended to express. With Beardsley everything was a question of form; his interest in his work began when the paper was before him and the pen in his hand."

ARE SHAKESPEARE'S POEMS TRUE WORKS OF ART?

THE late Francis Child, occupant of the chair of Early English Literature at Harvard College, once gave a group of students Shakespeare's "Sonnets" as a subject for six months' original study. In not one of the carefully prepared essays which the young men constructed, nor in the subsequent examination at the close of the term, did it appear that any lasting impressions of the "Sonnets" as works of art had been gained. Following the examples set by critics and commentarians for three hundred years, Professor Child's students were absorbed in the personal problem the poems suggested, in striving to elicit from them light on the

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story of Shakespeare's life. From this well-traveled path Mr. George Wyndham takes a radical departure, in a new edition of Shakespeare's 'Poems" just issued under his editorial supervision. In an extensive Introduction of 140 pages (it, with the notes, 130 pages, making up over one half of the book) he curtly dismisses the personal problem as one which, tho of interest, "is alien from, and even antagonistic to, an appreciation of lyrical excellence." If we must choose between critics who find in the "Sonnets" Shakespeare's autobiography, and the critics who find them mere technical exercises with no basis whatever of personal feeling or experience, Mr. Wyndham will choose the former. But he is content with the assurance that the poems reflect the author's personal experience without seeking to unravel the details of that experience. What he is concerned with is the beauty embodied in the poems. He writes:

"The poems of Shakespeare may be compared to the frieze of the Parthenon, insomuch as both are works in which the greatest masters of words and of marble that we know have exhibited the exquisite adaptation of those materials to the single expression of beauty. Other excellences there are in these works—excellences of truth and nobility, of intellect and passion; and we may note them, even as we must note them in the grander achievement of their creators; even as we may, if we choose, find much to wonder at or to revere in the lives of their creators. But in these things of special dedication we must seek in the first place for the love of beauty perfectly expressed, or we rebel against their author's purpose. Who cares now whether Phidias did, or did not, carve the likeness of Pericles and his own amidst the mellay of the Amazons? And who, intent on the exquisite response of Shakespeare's art to the inspiration of beauty, need care whether his 'Sonnets' were addressed to William Herbert or another? A riddle will always arrest and tease the attention; but on that very account we can not pursue the sport of running down the answer, unless we make a sacrifice of all other solace."

But are Shakespeare's poems works of art? Can the "Venus and Adonis," the "Lucrece," and the "Sonnets" be received together as kindred expressions of the lyrical and elegiac mood? These questions, Mr. Wyndham thinks, will occur to every one acquainted with the slighting allusions of critics to the "Narrative Poems," or with the portentous mass of theory and inference which has accumulated round the "Sonnets." Yet we know from Meres (1598) and others that Shakespeare impressed his contemporaries, during a great part of his life, not only as the greatest living dramatist, but also as a lyrical poet of the first rank. Richard Barnefield, John Weever, Michael Drayton, and others are quoted in support of this statement. Continuing, Mr. Wyndham says:

"In gaging the esthetic value of a work of art we can not always tell 'how it strikes a contemporary'; and even when we can, it is often idle to consider the effect beside maturer judgments. But when, as in the case of these poems, later critics have scarce so much as concerned themselves with esthetic value, we may, unless we are to adventure alone, accept a reminder of the artist's intention from the men who knew him, who approved his purpose and praised his success.

"The 'Venus,' the 'Lucrece,' and the 'Sonnets' are, each one, in the first place, lyrical and elegiac. They are concerned chiefly with the delight and the pathos of beauty, and they reflect this inspiration in their forms; all else in them, whether of personal experience or contemporary art, being mere raw material and conventional trick, exactly as important to these works of Shakespeare as the existence of quarries at Carrara and the inspiration from antique marbles newly discovered were to the works of Michelangelo. . . . It is too much to ask of those who drink in this melody that they shall sacrifice the poems to the fetish of characterization, or shall mar their enjoyment with vain guesses at a moral problem, whose terms no man has been able to state. . . . To grope in his 'Sonnets' for hints on his personal suffering is but to find that he too was a man born into a world of confusion and fatigue. It is not, then, his likeness as a man to other men, but his distinction from them as an artist, which concerns the lover of art. And in his poems we find that distinction to be this: that through all the vapid enervation and the vicious excitement of a career which drove some immediate forerunners down most squalid roads to death, he saw the beauty of this world both in the pageant of the year and in the passion of his heart, and found for its expression the sweetest song that has ever triumphed and wailed over the glory of loveliness and the anguish of decay."

Mr. Wyndham proceeds to measure that in the poems which is due to Shakespeare's art alone. Briefly considering the environment and accidents of his life, and subtracting so much as may be due to these, he comes to the following conclusions:

"Shakespeare's poems are detached, by the perfection of his art, from both the personal experience which supplied their matter and the artistic environment which suggested their rough-hewn form. . . . The 'Sonnets' are not an autobiography. In this sonnet or that you feel the throb of great passions shaking behind the perfect verse; here and there you listen to a sigh as of a world awakening to its weariness. Yet the movement and sound are elemental; they steal on your senses like a whisper trembling through summer leaves, and in their vastness are removed from the suffocation of any one man's tragedy. . . . . .

"Diving deeper than diction, alliteration, and rhythm; deeper than the decoration of blazoned colors and the labyrinthine interweaving of images, now budding as it were from nature, and now beaten as by an artificer out of some precious metal,—you discover beneath this general interpretation of phenomenal beauty a gospel of ideal beauty, a confession of faith in beauty as a principle of life."

WOMAN AS PORTRAYED IN ENGLISH LITERATURE.

THIS well-worn but always interesting subject is approached by two different avenues in two recent magazine articles. One writer considers "men's women in fiction," that is, in English fiction, and devotes himself or herself—the article is anonymous—to setting forth the general incapacity of the masculine mind to portray a genuine woman. There are exceptions to this sweeping condemnation, the most important exceptions noted being George Meredith and (of course) Shakespeare. The other writer looks at the women of English poetry, and finds in them reflections of the social ideals that have prevailed in different stages of English history.

The anonymous article appears in *The Westminster Review*. The writer asserts and proceeds to prove that men's women in fiction are saints or Jezebels, monuments of obstinacy or of colorlessness, or a hundred other things; but they are hardly ever *women*. Three causes are advanced in explanation of this. One is the lack of opportunity for most men to learn the real character of women, and their consequent tendency to draw unjust generalizations. A man has a hysterical wife, or an unreasonable wife, or a wife without a sense of humor, and he concludes that she is such because she is a woman. The second cause is "the habit of want of candor which long ages of tyranny have succeeded in stamping on the mind of woman." She tries to live up to the conventional idea, and even honest women strive when with men to be different from their true selves, and especially to profess a degree of ignorance that does not exist, in order that men may be flattered by a sense of their own superiority!

A third cause is that men take their women ready-made. On this the writer has this to say:

"Some one once asserted that women were curious: we work back from this profound axiom, and find that Eve ate the apple from curiosity—Adam's lofty motives have been explained by Milton. Lot's wife looked round from curiosity; of course, having been a resident in the city, she could have no real interest in its fate! A few more examples of this kind have been collected, and the fact is proved beyond contestation. The same amazing penetration has regarded a virtue known as patience as a special attribute of women, and we find beautiful heroines called Griselda, or Amelia, or Sophia, held up to admiration on apparently

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no other ground than that they deliberately train men to be selfish, sensual, faithless, insolent bullies. Consequently a man who is making observations about women can not start fair, but must assume that she possesses, by virtue of her sex, the stock virtues: capacity for sympathy in suffering of a legitimate kind, affectionateness, love of children, of needlework, and good works, and unselfishness; and the stock vices too; these are easier to enumerate, having been carefully cataloged by the wisdom of ages in a thousand epigrams, plays, novels, and poems. They are, briefly, obstinacy, deceitfulness, unreasonableness, jealousy, spitefulness, curiosity, and an incapacity for holding the tongue. These, O women, are your inevitable burden; without these a man is unable to tabulate you."

Then the writer proceeds to illustrate this incapacity of men, running over briefly a partial list of modern English novelists and one American—Marion Crawford. Scott's heroes as well as his heroines, we are told, are for the most part "mere abstractions"; yet he indulges in less cant about women than some novelists with higher reputation for characterization, and his Jeanie Deans is "one of the most faithful delineations of feminine character ever made by a man." Thackeray knew some good women, but they were mostly fools; he is unjust, superficial, and lacking in sympathetic insight, when portraying the feminine character. With Dickens it is not worth while to quarrel; his creatures are mere personifications of some one quality. Trollope is often honest and original in his conceptions of woman, and his Lily Dale rises high above the masculine average. Besant has only one woman, and she is not real. William Black's women insist on being heroic and self-denying; in real life they could not be endured. Crawford's women pose too much for an audience, and there is too much of a feeling that unless a woman is deeply in love there is nothing for her to do; nevertheless he grasps the inherent stedfastness and tenderness of the virtuous woman. Kipling's Maisie ("Light that Failed") has an independence rare in fiction; it may be inartistic, but it is true. Hardy's heroines drive one to vehement protest. They are repulsive, material, and they have but one idea, or he has but one about them—that they are of the feminine gender. They are men's women in the worst sense—beautiful, sensual, selfish.

As for George Meredith:

"He looks at women from another standpoint than that of the ordinary male observer; in short, he begins by 'clearing his mind of cant,' and this is, after all, what we are demanding; he is an artist, a poet; he goes to nature and looks at her with candid eyes. Hence we get variety in his women, never monotony; the 'eternal feminine' is there, but it exists side by side with clearly drawn individuality; he, better than any man, feels for the sufferings and limitations of the sex; he also, better than any other, realizes the capabilities which are hidden beneath the covering of what the world demands as the woman's stock-in-trade.

"There is a certain largeness in his conceptions of women; none of his heroines exhibit the pettiness and meanness with which we have been so long regaled."

The writer turns in conclusion to Shakespeare as one turns to nature herself to justify the conclusions already drawn:

"It is only necessary to glance for a moment at Desdemona, at Rosalind, at Imogen, at any of his seriously drawn women, in order to feel the slightness, the superficiality, the tawdriness almost, of many of the accepted heroines, and it is this reflection more than any other that emboldens one to attack them. The more one studies these women, the more one is amazed at the range, the insight, the variety of his conceptions; and perhaps the most astounding thing is that he actually allows them quite a large supply of real, genuine humor, humor of so many kinds, too; broad fun, as in Mistress Quickly; keen, strong, intellectual high-spiritedness, as in Beatrice; dainty, exuberant fancy, as in Rosalind; and with it all, so much spontaneity, 'such letting nature have her way,' such an utter absence of the modern craze for that mere smartness which the writer often puts in the mouth of the most unlikely persons, that one feels transported into 'an ampler ether, a diviner air,' or, to use a hackneyed but always expressive simile, it is like the broad light of day after the sickly glare of lamplight. The tenderness of Shakespeare's women stands out against this healthy background with convincing power: Rosalind was really 'many fathoms deep in love' with Orlando; Portia's 'You see me, Lord Bassanio,' is a speech impossible to a smaller and less wholesome character, and she meant every word of it."

The other article of which mention has been made is by Alice Groff and appears in *Poet Lore*. She thinks one can find mirrored in English poetry woman's social and legal progress for the last five hundred years. The social ideal of women in Chaucer's day was the perfect wife, patient and sacrificing. We find her accordingly in "The Clerk's Tale":

"Griselda is the perfect wife, hence the perfect woman in accordance with the social standard of the day. All consequence in her as the partner of her husband's responsibility to his people, as the mother of her children, as an individual soul, all human importance in her, in a word, was swallowed up by this monstrous ideal."

Spenser can scarcely be considered as treating of women as human beings; he was so essentially mystical.

Milton set himself to outdo Chaucer in upholding the standard of wife-importance:

"He had such a free field in this regard in his 'Paradise Lost,' Adam being the only human being in relation to whom Eve could be considered, that he had to cast about him for a means of giving a greater emphasis than had ever been given before to the expression of this ideal. In his famous dictum, 'He for God only—she for God in him,' he certainly succeeded in reaching the climax of such expression, virtually declaring that woman was of no importance even to the God who made her, except through her conformity to this man-made standard of importance as wife."

Coming down to a recent date, Miss Groff has this to say of the Brownings, of Tennyson, and of Whitman:

"Most of Browning's women are treated of by indirection. We see some special woman through the eyes of some special man—a case in which it is the man's character rather than the woman's that is set forth. . . . Browning, tho he felt the falseness of these social ideals for women, never reached the point of seeing clearly for himself, in the signs of all times, his own included, the possibilities and powers of woman as a human element in the social order, and the extent to which those possibilities and powers had been repressed by social standards. Mrs. Browning was able to see much more clearly than her illustrious husband the hideousness of these standards and the repressing influence upon woman's development of the wifely ideal; and she set herself, in 'Aurora Leigh,' to the work of the iconoclast in this regard. But the poem is full of the strain of revolt, and the character of Aurora has the exaggeratedness of an object looked at through a powerful glass directed upon the object alone—an exaggeratedness intensified by the sense in the mind of the disproportion of an object thus seen to others about it. . . . . .

"None of Tennyson's women live, either as social ideals or as the really evolving human. They are pictures in tapestry—figures in imaginative genre-painting, reproductions of dreams. In the 'Idyls of the King,' they are posed exquisitely for charming effects of poetic light and shade, but they are not women who live and breathe and walk the ways of human life. His women from history have the rant, the overdone emotion of the stage. Dora and her ilk are of the sentimentally bucolic type that exist only on paper. The Princess Ida is a sham—an absolute unreality, a straw woman set up only to be knocked down again, if not by the ideal of wifely importance, at least by what remnant of it still dominated Tennyson's thought.

"Whitman's mind was entirely freed from this ideal of wifely importance as from every other effete social standard. He wrote of women, as he wrote of men, realizing men and women as exactly the same sort of elements in the social order. Reaching him, we reach the point in the evolution of literature at which the evolution of the character of woman is merged with the evolution of human character, with the character-development of the race."

Miss Groff also appeals to the bard of Avon, who, "with a divine disregard of all social ideals, has given us the human woman, not only in her actuality, but in her possibility, and in such variety that he seems to have run the whole gamut of human variability—with the exception of *one* type." This type which he has not given is the domestic, home-sphere-bound woman. "He seems to have found this sort, to say the least, *not* interesting, tho, doubtless, man-like, he would have had Anne Hathaway molded after this pattern."

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SCIENCE AND INVENTION.

A PHYSIOLOGIST'S VIEW OF HYPNOTISM.

IN the closing pages of his second paper on "Some Byways of the Brain," published in *Harper's Magazine*, May, Dr. Andrew Wilson gives his opinion of the phenomena of hypnotism. After premising that this mental state has of late days attracted both public and professional attention more prominently than any other, he goes on to say:

"It is necessary clearly to separate the relatively few grains of wheat represented by the actual and scientific side of hypnotism, from the worthless chaff represented by the mass of pretension and quackery which has come to invest the whole subject. This caution is especially necessary in these latter days, when a renewal of the worst features of a superstitious age appears to have set in with regard to the supposed wonders connected with the mesmeric state. Under the names of 'electrobiology' and 'animal magnetism,' hypnotism has been vaunted as a panacea for all the ills to which flesh is heir—a return, this, to the days of Mesmer himself. What we may be certain of is that there is no such thing as 'animal magnetism.' There is no form of energy within the range of the known, corresponding to the purely theoretical and mystical power, force, or emanation which is supposed to pour from the finger-tips of the medium. What quackery predicates with much sounding of the big drum need not be taken seriously by science, and it behooves us to walk very warily indeed in discussing hypnotism, in order to distinguish its real from its ideal side.

"The history of hypnotism proves that the knowledge of its essential conditions is probably matter of antiquity. Probably the ancients were familiar with the induction of the mesmeric state. The Jesuit Father Kircher, writing about 1643, may serve as an example of a more modern teacher, in his *experimentum mirabile*, in which he successfully hypnotized a fowl. If we place the bird on a board, hold it firmly, and draw a chalk line straight from its beak, which touches the board, the fowl will remain in this position, immobile and at rest. It has been 'hypnotized.' We can repeat the experiment with rabbits, guinea-pigs, and even with frogs and alligators. We induce in these animals a condition of artificial sleep or artificial somnambulism, out of which they do not ordinarily pass unless forcibly aroused. In the case of man, the hypnotic condition can be induced in a variety of ways, on suitable subjects—who, by the way, are generally imaginative and excitable or credulous persons. . . . . .

"In all this there is nothing esoteric or mysterious. It is only when a plain physiological process masquerades in the swaddling-clothes of superstition, and is made the basis of chicanery and fraud, that it assumes in the eyes of the ignorant a mystical character. Whatever may be the exact explanation of hypnotism we feel inclined to adopt, it is evident that, as a matter of science, this condition can not be separated from the analogous states to which I have referred. . . . Hypnotism, indeed, has been well styled 'artificially induced somnambulism'; for the phenomena of the one state are analogous to those of the other, and the actions performed by the sleep-walker run parallel to those we can induce at will in the mesmeric subject. That which we do effect in hypnotism is essentially the inhibition of the upper brain. We switch off the cerebrum temporarily from its command of the body, and allow the central ganglia, under the influence of suggestion, to come to the front in the mental life of the individual. Any rational theory of mesmerism must take such facts into account. On this basis alone is hypnotism to be scientifically explained. Rejecting some such view of its causation, hypnotism can not be explained at all; and in the latter case it will pass inevitably into the domain of the quack."

This inhibition of the higher brain-centers, and the coming to the front of the lower centers, may be brought about, says Dr. Wilson, by various methods; but that method which most frequently leads to the mesmeric state is the tiring out of an organ of sense. He continues:

"If we weary eye or ear, we tend to produce a condition that in many cases is practically of hypnotic character; and if we add the influence of suggestion—if we impress on a facile subject that such and such a result is bound to follow our procedure—we may succeed in readily establishing a condition in which, to all intents and purposes, the patient becomes a pure automaton, as pliable to our will as is the clay in the hands of the potter. If a person is made to gaze at any fixed object for any length of time, he experiences a dull and heavy feeling akin to the onset of ordinary sleep. It is the same with any monotonous sound. A dull, droning orator will act as a practical sleep-producer of effective kind—the placid sleep common in certain churches may be thus scientifically explained; and any regularly repeated and continuous sound will cause the shutting of the eyes and the folding of the hands to slumber in an effective enough fashion. We experience much the same result when traveling by rail."

In all this, Dr. Wilson again reminds us, there is no "magnetism" and no occult action. Of the use of hypnotism in medicine the writer speaks with hesitation, but he considers the proposition that it should be used as an anesthetic "too absurd and preposterous to be for a moment entertained." At best, he thinks it is "destined to remain a physiological curiosity." Of its legal and moral aspects, the writer has more to say, and he closes with the following words:

"It becomes a grave and serious question whether the inducing of this state is a matter which, in the case of certain individuals, may not be fraught with consequences of a very serious nature. It is surely no light matter that any man or woman should resign his or her individuality into the hands of another person. The irresponsible and unlicensed exhibitions of hypnotism to which we have been accustomed should, I think, be prohibited by law. They are forbidden in France, Germany, and other continental countries. They are productive of no good whatever; and when such exhibitions are not matter of sheer trickery, with professional subjects who are not hypnotized at all, as their chief features, they are simply useless, and often disgusting in character. I say this much apart from the elements of danger they present in the case of excitable persons, whose unstable mental caliber is susceptible of damage as the result of mesmeric experimentation. But, leaving these latter considerations aside, it is certain that hypnotism is a thing of importance only to the physiologist, and less distinctly to the physician. The growth of knowledge may happily be presumed to be capable of consigning it, in its popular phases at least, to the obscurity and oblivion reserved for the delusions and crudities of a superstitious past."

SHALL WE DRINK AT MEALS?

THIS time-honored question has been thoroughly gone over again in the light of modern scientific discovery by Dr. C. A. Ewald, of Berlin, in the *Zeitschrift für Krankenpflege*. From an abstract in *The Medical Record* (January) we learn that his conclusions are favorable to the taking of liquids with the food, altho he thinks that it makes absolutely no difference whether the drinking is done just before, during, or just after the meal. To quote from the account just alluded to:

"In the normal stomach, the author concludes that not only does drinking at meals, within certain limits, not interfere with digestion; it even aids this process. With patients suffering from stomach or other diseases, however, the case is different. Drinking *ad libitum* can not be allowed. To the question, Shall patients drink nothing with their meals? Dr. Ewald answers that he sees no reason why small amounts of fluid should not be allowed, excepting to patients suffering from dilatation of the stomach. As above shown, fluids, and particularly alcoholic and carbonated fluids, will, even in limited amounts, aid digestion and increase the appetite, and will more than counterbalance the so-called ill effects of drinking at meals, viz., the possible slowing of digestion, the dilution of the solid constituents of the meal, the overburdening of the stomach, a very improbable lowering of body temperature, etc. Even admitting that such effects do occur, the question of drinking before, during, or after meals Dr. Ewald considers as belonging to the hocus-pocus of suggestion-therapy; the physiological act is not influenced if fluid is taken one half

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hour sooner or later. The fluid should not be very cold; further, we must follow the indications of the disease and, as far as possible, the wish of the patient. Naturally, alcoholic fluids that have a direct local irritating effect will be withheld. . . . Another question is, How far shall we allow abnormally increased thirst to be quenched, as in diabetes, fever, and some chronic diseases? The writer answers that the thirst should be quenched with as little liquid as possible. This is particularly true in cases of stomach dilatation when the patients have the tendency to drink large quantities, partly because stomach absorption is very slow and imperfect. Moreover, tho this seems paradoxical, thirst may be lessened by forbidding water as a drink. Then, too, thirst very often depends upon dryness of the mouth and pharynx; hence frequent moistening of the mouth and gargling will often lessen thirst."

ANOTHER FAR-SEER.

THE trouble with the instruments for "far-seeing," or the reproduction of optical images at a distance, seems to be that they are all on paper. Another is described in *La Nature* (Paris, May 21) by M. Armengaud, but altho we are shown convincing pictures of the instrument and are promised that it shall be in running order in time for the exhibition of 1900, we are not told that it has yet really worked. However, the principle seems to be all right, and the writer gives us the following description of it. The device is called, after the inventor, "Dussaud's telescope," and it was first publicly described before the Paris Academy of Sciences by M. d'Arsonval, the well-known electrician, on April 18. Says M. Armengaud:

"M. Dussaud, the inventor of the microphonograph, that amplifier of sound that is rendering constant service to the deaf and to deaf-mutes, has been making a long experimental study of vision at a distance. He has invented an apparatus whose working may be easily understood from Figs. 1 and 2, which represent the principle of the experiments in its essential elements.

"At the left (Fig. 1) is the person whom we wish to see at a distance, and whose movements we wish to follow. At *B* is a camera at whose end are: (1) a movable screen *C*, pierced with small openings arranged in a spiral; (2) a special system of selenium layers *D*. Finally, at *E* is a battery whose current traverses the selenium cell at *D*, and the primary circuit of an induction-coil *F*.

"The person in motion forms a moving image at the end of the camera, as in photography, and the different, more or less luminous, parts of this image strike successively on the selenium at *D*, as the moving screen *C* presents its successive openings. This screen is set in motion by clockwork at *G*.

"It is well known that selenium resists the passage of an electric current more or less according to the quantity of light that it

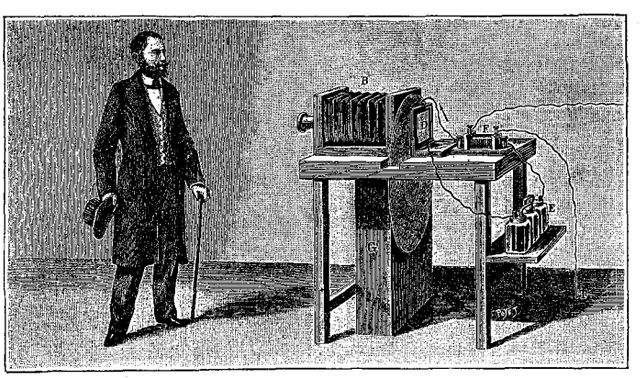

FIG. 1.—DUSSAUD'S TELESCOPE: THE TRANSMITTER.

receives; thus as the screen *C* passes more or less luminous parts of the image there will be in the primary circuit of the induction-coil *F* more or less intense currents. These, according to a well-known law, cause proportional currents in the secondary circuit. This latter circuit ends on one side in the earth and on the other leads to the receiving instrument (Fig. 2), where the more or less intense currents that traverse it cause greater or less vibration in the membrane of a sort of very sensitive telephone, *H*. This membrane acts on an opaque plate *K*, furnished with transparent portions, and displaces it more or less in front of an identical fixed plate *L*. These plates are protected by glass against any outside interference. The result is that a parallel beam of light *M*, produced by an electric arc *N*, obliged to pass through the two

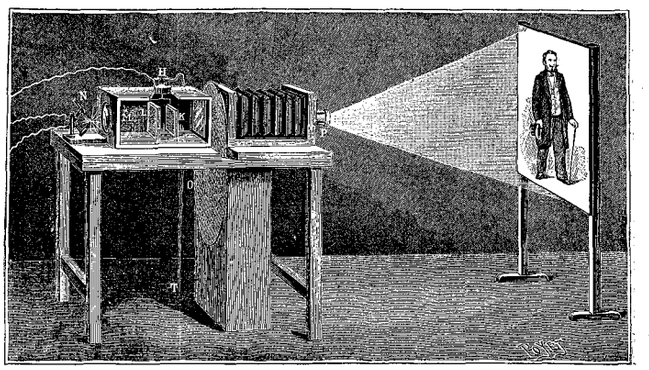

FIG. 2.—DUSSAUD'S TELESCOPE THE RECEIVER.

opaque plates, is more or less weakened throughout its entire extent, according to the currents that are passing through the wire. But, owing to a shutter *O*, similar to that at *C* and moving in time with it, this variation in intensity is projected on the screen by a system of lenses *P*, only in the exact place corresponding to the part of the image that has the same intensity in the transmitting instrument.

"As the two shutters *C* and *O* make a complete revolution in one tenth of a second, all the parts of the image in the transmitter act successively, during this time, on the selenium, giving different intensities to the current that passes to the receiver, where spots of light corresponding in intensity are successively thrown on the screen.

"An observer at the receiving-station will see, then, on the screen the person placed at the transmitter, by reason of the persistence of luminous impressions, which last one tenth of a second."—*Translated for* THE LITERARY DIGEST.

POWER FROM LIQUID AIR.

THE proposition that liquid air should be used for power-storage has already been noted in these pages. Calculation shows easily enough that great power may be obtained from a very small quantity of the substance, but the trouble is in controlling it. No known closed vessel is strong enough to hold it at ordinary temperatures, and to maintain it below its boiling-point would require an expenditure of energy that would be more economically used in directly producing the required power. For the storage of power for any length of time—for instance, in the running of a steamship across the ocean—the substance does not seem yet to be available; but where it can be conveyed in open vessels and kept boiling it may apparently be used, tho not with much profit. The question is discussed fully by Frank Richards in *The American Machinist* (May 26) as follows:

"As to the power to be obtained from the air if allowed to re-expand under suitable pressure, it seems necessary to say something as to the conditions under which alone it would be possible to so employ it. At Mr. Tripler's laboratory, or wherever the liquid air has been exhibited, one condition, always carefully observed, is never to confine it. The liquid air, or aerine, is always conveyed in open vessels. The sides and bottom of the receptacle are surrounded by masses of felt, or other heat-insulating material, and such material is also usually laid over the top, but always loosely, or with sure provision for the escape of the air which is constantly boiling away. It is therefore apparently impossible to convey the liquid by any conceivable system of piping. It must, so far as now appears, always be conveyed from place to place in open vessels, and it must always be boiling away, altho the loss may be kept surprisingly low.

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"The phenomenon of the boiling of the air is so closely similar to the boiling of water that it is quite possible to conceive of the liquid air being pumped into a carefully insulated boiler with an ample and always operative safety-valve, just as the feed-water is pumped into a steam-boiler. Here it could reevaporate just as the water is converted into steam, and then be led to a suitable engine. No fire of course would be necessary for the reevaporation. The simple removal of part of the insulation would insure a sufficient communication of heat. There would always be danger of too rapid communication of heat, and consequent uncontrollable increase of pressure. One experiment shown in connection with the liquid air is the blowing out of a plug from a tube in which a little of the air is confined. A tube, say, 1½ inches in diameter and a foot long, with the lower end closed, is held vertically, and a tablespoonful or so of the air poured in, and a wooden plug driven into the top of the tube. It requires very lively work to drive that plug in before it is driven out with great force by the expanded air, no heat being applied except that contained in the walls of the tube."

Mr. Richards calculates that if we suppose air to be compressed by an exertion of 73 horse-power, then liquefied by Mr. Tripler's process, and then allowed to boil away as suggested above, using the product to drive an engine, we should get from its expansion a little less than one half of one horse-power, or about two thirds of one per cent. of the initial power employed. Under these circumstances he thinks, very properly, that "we are not likely to see liquid air extensively and practically employed for power transmission." In other words, liquid air seems promising only as a means of storing power in very small compass, but as yet no means of withstanding its enormous pressure in confinement has yet been found. Nor does Mr. Richards think that the liquid air will do much better as a refrigerator. The 73 horse-power would make in an hour 2.044 pounds of ice. Says Mr. Richards:

"Instead of that ice we have about 1 per cent. of that weight of an extremely cold liquid, very inconvenient to handle, convey, or preserve. Any sane person would be likely to bet on the ice every time. We are not more likely to use liquid air in our refrigerators than in our motors. I have profound respect for liquid air, and I am as interested as any one in the novel phenomena which it discloses. It is rich in promise as an aid to the scientific investigator, but I can not yet see that it has much to offer to the man who insists upon results of immediate practical utility."

CREDULITY AMONG SCIENTISTS.

A NEW line of argument is taken up by Prof. Edward S. Morse against those reputable men of science that believe in the existence of certain occult or mystic phenomena. He argues apparently that since we have a great variety of these phenomena which can be arranged in a scale, varying from the evidently fraudulent at one end, through the doubtful and suspicious, up to the apparently genuine at the other, and since the number of intelligent believers in the phenomena vary correspondingly, hence all the phenomena are alike fraudulent and all the believers alike deceived. He says in *Science* (May 27):

"Here you have, then, a number of men with varying degrees of penetrating powers. One set all agape with speculative wonder, as Huxley said of Bastian, accepting stuff as genuine which many alert newspaper reporters had shown to be spurious; another set, endowed with a modicum of common sense, repudiating the peripatetic mediums yet snared by more skilful frauds; still higher are others who are not deceived by these, but are in turn bamboozled by more deftly played tricks; and finally the highest intellects who, in an encounter with some exceedingly adroit female medium, are puzzled by the manifestations and, not having that judicious calm which might frankly wait for more light, plunge into the regions of the occult for an explanation as readily as did their more ignorant *confrères* under the capers of the charlatans. I think a fair explanation of this attitude of the human mind, which always excites more wonder in a rational being than do the séances of cunning mediums, is that we have clearly before us the evidences of survival. From a time when all believed in omens, portents, dreams, warnings, etc., what wonder that a sufficient number of molecules have been transmitted whose potency overrides common sense? In no other way can we explain why in the latter years of the nineteenth century there are in our midst men, otherwise intelligent, who fully believe in astrology. It is as utterly impossible to convince people thus afflicted as it would be to argue with inmates of an insane asylum. We may regard with interest, akin with pity perhaps, those who waste their phosphorus in trying to convince the world that they are right. We are compelled to explain their attitude, not by significantly striking our head with the index finger as we contemplate them, but by insisting that they present most interesting examples of survival, and, if they did but realize it, how interesting they would be to themselves!"

In concluding, Professor Morse argues that survival is stronger with such beliefs as these than with discarded scientific ideas because they were more widespread and firmly held. For instance, hundreds of people still believe in some form of witchcraft when one holds that the earth is flat, because the former belief was common property and was very near to men's daily lives, whereas only the learned cared whether the earth was round or flat, or desired to know what shape it might be.

How Veils Affect the Eyesight.—"A service has been done to women generally," says *The Scientific American*, "by Dr. G. A. Wood, of Chicago, in tests made by him, with systematic care to determine the danger, if any, in the wearing of veils. For this purpose he selected a dozen typical specimens of the article and applied the ordinary tests of ability to read while wearing them; and these tests show that every description of veil affects more or less the ability to see distinctly, both in the distance and near at hand, the most objectionable being the dotted sort. Other things being equal, vision is interfered with in direct proportion to the number of meshes per square inch, and the texture of the material also plays an important part in the matter. Thus, when the sides of the mesh are single, compact threads, the eye is much less embarrassed than when double threads are used; the least objectionable veil, on the whole, being that which is without dots, sprays, or other figures, but with large and regular meshes made with single and compact threads. Dr. Wood pertinently remarks that, while eye troubles do not necessarily result from wearing veils—for the healthy eye is as able as any other part of the body to resist legitimate strain—weak eyes are injured by them."

SCIENCE BREVITIES.

"THE custom of trepanning, or taking small pieces of bone from the living head," says *Appleton's Popular Science Monthly*, May, "was much practised in prehistoric times, as the skulls prove to us, and is still in vogue among some peoples. Among these are the people of the Berber stock in the Djebel Aurès and the Djebel Chechar of the edges of the Algerian plateau. The method of performing the operation is carefully described by Drs. H. Malbot and R. Verneau, of whom Dr. Malbot was shown by a native doctor a skull with more than a dozen circular holes, two slits, and a large irregular orifice, all of which had been pierced when the man was alive. The skull was kept hidden, and was evidently used as an example by the local doctors. The natives have recourse to trepanning for blows or wounds on the head; and it does not matter how long before the blow may have been given, if only the sick person can remember that he has had one. The operation is not severe. A woman, tired of her husband, is said to have called in the service of a trepanner in order to get a divorce from him by producing a piece of her skull and affirming that he had broken it in some of his cruel acts."

EXTREME COLD AS A CURATIVE AGENT.—Drs. Letulle and Ribard, of Paris, have developed, for the treatment of disease, a method which they call "krymotherapy." As used in phthisis their method is described as follows in *La Presse Médicale* (Paris, March 19):

"Their plan is to apply, during about half an hour every morning, a bag containing about two kilograms of solid carbonic acid to the epigastric and hepatic regions. The skin is protected by a thick layer of cotton wool, and maintains a temperature of about −25° C. [−13° F.]. A second application precedes the evening meal. The temperature of solid carbonic acid is about −80° C. [−112° F.]. Pictet, who first experimented on men and dogs with extremely low temperatures, thought that for temperatures below −60° C. [−76° F.] the diathermancy of even bad conductors of heat is so much increased that the rays traverse them like light passes through glass. Pictet, of Paris, and Chassat and Cordes, of Geneva, treated cases by the cold of their 'frigoric pits.' Letulle and Ribard prefer the above-mentioned method, and think that some organs, such as the liver, are cooled more than others by the cold. The organism has to resist the cooling process, and the result is an increase of nutritive changes, a burning up of old materials, an absorption of new materials, and an increase of appetite corresponding to the increased digestive vigor."

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THE RELIGIOUS WORLD.

THE NEW WOMAN AND THE OLD BIBLE.

THE concluding volume (Part II.) of "The Woman's Bible," edited by Mrs. Elizabeth Cady Stanton and twenty-four other women, has been issued. It will be recalled that the first volume aroused some sharp criticism as to the title of the work, its method of treatment, its rationalist tone, and the editors' lack of acquaintance with Greek and Hebrew. A brief preface to this second volume is devoted to answering the critics. "As the position of woman in all religions is the same," says Mrs. Stanton, who writes the preface, "it does not need a knowledge of either Greek, Hebrew, or the works of scholars to show that the Bible degrades the mothers of the race. . . . The Old Testament makes woman a mere afterthought in creation; the author of evil; cursed in her maternity; a subject in marriage; and all female life, animal and human, unclean. The church in all ages has taught these doctrines and acted on them, claiming divine authority therefor. . . . We say that these degrading ideas of woman emanated from the brain of man, while the church says that they came from God. Now to my mind the Revising Committee of 'The Woman's Bible,' in denying divine inspiration for such demoralizing ideas, shows a more worshipful reverence for the great Spirit of All Good than does the church."

Part II. is made up of comments on biblical passages relating to women, from Judges to Revelations. Of Rahab, who aided the Israelites against Jericho, it is set down: "It is interesting to see that in all rational emergencies leading men are quite willing to avail themselves of the craft and cunning of women, qualities uniformly condemned when used for their own advantage."

Achsah, who secured an inheritance by asking it of her brother Colet, is commended: "Achsah's example is worthy the imitation of the women of this republic. She did not humbly accept what was given her, but bravely asked for more. We should give to our rulers, our sires and sons, no rest until all our rights—social, civil, and political—are fully accorded."

Of Deborah it is asked: "How could Christianity teach and preach that women should be silent in the church when already among the Jews equal honor was shown to women? The truth is that Christianity has in many instances circumscribed woman's sphere of action, and has been guilty of great injustice toward the whole sex."

On Jephthah's daughter this comment is made: "This Jewish maiden is known in history only as Jephthah's daughter—she belongs to the no-name series. The father owns her absolutely, having her life even at his disposal. We often hear people laud the beautiful submission and the self-sacrifice of the nameless maiden. To me it is pitiful and painful. I would that this page of history were gilded with a dignified, whole-souled rebellion."

No excuses are made for Delilah. The methods of Ruth's courtship, to which some fastidious critics have objected, are explained as customary. David and Abigail's union is moralized upon thus: "The Hebrew mythology does not gild the season of courtship and marriage with much sentiment or romance. The transfer of a camel or a donkey from one owner to another, no doubt, was often marked with more consideration than that of a daughter."

In the chapters devoted to the New Testament it is argued as follows:

"Does the New Testament bring promises of new dignity and of larger liberties for woman? When thinking women make any criticism on their degraded position in the Bible, Christians point to her exaltation in the New Testament, as if, under their religion, woman really does occupy a higher position than under the Jewish dispensation. While there are grand types of women presented under both religions, there is no difference in the general estimate of the sex. In fact, her inferior position is more clearly and emphatically set forth by the apostles than by the prophets and the patriarchs. There are no such specific directions for woman's subordination in the Pentateuch as in the Epistles. . . . I think that the doctrine of the Virgin birth as something higher, sweeter, nobler than ordinary motherhood, is a slur on all the natural motherhood of the world. I believe that millions of children have been as immaculately conceived, as purely born, as was the Nazarene. Why not? Out of that doctrine, and that which is akin to it, have sprung all the monasteries and the nunneries of the world which have disgraced and distorted and demoralized manhood and womanhood for a thousand years."

An appendix contains letters from nineteen women, including Mrs. Stanton, in answer to two questions: (1) Have the teachings of the Bible advanced or retarded the emancipation of women? (2) Have they dignified or degraded the mothers of the race?

Most of the writers of these letters avoid a categorical answer to the questions, and more or less clearly express the opinion that the trouble is with the interpretations of the Bible rather than with the Book itself. Two of the more direct replies are by Josephine K. Henry and Frances E. Willard, who take opposite views of the subject. Mrs. Henry says in part:

"No institution in modern civilization is so tyrannical and so unjust to woman as is the Christian Church. It demands everything from her and gives her nothing in return. The history of the church does not contain a single suggestion for the equality of woman with man. Yet it is claimed that women owe their advancement to the Bible. It would be quite as true to say that they owe their improved condition to the almanac or to the vernal equinox. Under Bible influence woman has been burned as a witch, sold in the shambles, reduced to a drudge and a pauper, and silenced and subjected before her ecclesiastical and marital lawgivers. 'She was first in the transgression, therefore keep her in subjection.' These words of Paul have filled our whole civilization with a deadly virus, yet how strange is it that the average Christian woman holds the name of Paul above all others, and is oblivious to the fact that he has brought deeper shame, subjection, servitude, and sorrow to woman than has any other human being in history."

Miss Willard's views, expressed at much less length than Mrs. Henry's, are indicated, in part, in the following paragraph:

"In reply I would say that, as a matter of fact, the nations which treat women with the most consideration are all Christian nations; the countries in which women have open to them all the opportunities for education which men possess are Christian countries; coeducation originated in Christian colleges; the professions and the trades are closed to us in all except Christian lands; and woman's ballot is unknown except where the Gospel of Christ has mellowed the hearts of men until they became willing to do women justice. Wherever we find an institution for the care and the comfort of the defective or the dependent classes, that institution was founded by men and women who were Christians by heredity and by training."

DR. CHARLES CUTHBERT HALL'S ADDRESS.

THE strained relations between Union Theological Seminary and the Presbyterian Church, growing out of the Briggs controversy, and, more lately, intensified by the publication of Professor McGiffert's book, render of special interest the address delivered at the anniversary of the Seminary, May 16, 17, by the president, Rev. Dr. Charles Cuthbert Hall, before the Alumni Association of the Seminary. Dr. Hall insisted that three principles should govern the relations of the Seminary to the ministry. The first was reasonable independence; the second, the conservation of ministerial standing; the third, the conservation of truth through the readjustment of some modes of its expression. The following is the portion of the address which has attracted most attention:

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"The ideal seminary is, and of right ought to be, intellectually free and independent; this primarily not for its own comfort, but primarily for its efficiency as the servant of the people, of the church, and of Christ. Independence is a relative term, to be specifically construed in each case wherein applied.

"A seminary intoxicated with the spirit of individualism, as distinguished from catholic opinion, might take delight in calling in question that which is the essential substance of reasonable faith, invoking doubt where none exists, creating out of nothing the specters of uncertainty, and meshing in a web of shadows truths that are daylight clear to all catholic minds. Such destructive individualism is a perversion of reasonable independence. It brings upon the institution practising it the death-doom of rationalism. This wantonness of doubt revenges itself on the school indulging it, and, by so much as independence is noble and necessary, its morbid perversion in unlicensed and uncalled-for doubt makes evil out of good. But, on the other hand, if a destructive and wanton individualism is to be distinguished from reasonable independence, so also is a mechanical conformity to public opinion.

"The seminary does not exist to be a reflector of the contemporary opinion of the ministry. It exists to produce contributions to the sum of thought by which the rectitude and the comprehensiveness of contemporary opinion shall be promoted.

"Divine truth, like divine love, is of God—infinite, eternal, unchangeable, indestructible, as it was in the beginning, is now, and ever shall be, world without end. But man's modes of expressing divine truth change from time to time. The history of religious thought shows this. One age lays the emphasis at one point, another age at another point, each age true to its own intuitive sense of need. The history of religious thought also shows that this tendency to readjustment of expression has always been opposed and resisted. Changing the emphasis has always been regarded by some as equivalent to changing the truth, and on this ground it has been resolutely and conscientiously opposed. Nevertheless, two things are certain. The change of emphasis has always gone on in spite of opposition, and the truth, the catholic truth, has always remained unchanged in spite of the mutation of emphasis.

"In the light of the whole history of religious opinion, in the light of the clear evidence that mutation is emphasis in the expression of truth, has in all ages accompanied the conservation of truth, the ministry ought not, at this advanced stage in the world's intellectual development, to take part in a movement to limit the usefulness and to discredit the sincerity of men or institutions that, by their earnestness in reporting the very new aspects of God's eternal truth, are winning toward that truth and toward the Church of Christ the confidence and love of multitudes who, but for such work as this, would doubt the ability of Christianity to survive critical and scientific tests."

To this portion of the address *The Herald and Presbyter* (Presbyterian, Cincinnati) refers in the following:

"However dignified and elaborate the rhetoric, one is compelled to read through all the utterances of the address an expression of hostility that is not pleasant to contemplate. It is not easy to believe that spirituality finds its supreme opportunity in such an atmosphere. Scholarship need not lack humility, and a theological seminary might with propriety strive to bear itself with a spirit more lovely than that of arrogance. While Dr. Hall says, 'The Seminary does not exist to be a reflector of the contemporary opinion of the ministry. It exists to produce contributions to the sum of thought by which the rectitude and the comprehensiveness of contemporary opinion shall be promoted'—we can not help discerning that this is the polite expression of the demand that the Seminary shall be left to be its own supreme tribunal to decide all matters of faith and practise, and that it wants all hands off that would seek to control. Of course, it may make and may persist in this demand and choose this as its determined course, but if it continues to be characterized by the spirit of this address, it will simply cut itself off from all the confidence of ministers and churches who do not believe that the persistent drilling of such sentiments into the minds and hearts of students is the way to prepare them for preaching the Gospel and bringing souls to Christ."

The Christian Work quotes the passages from the address given above, and makes this comment:

"These are wise utterances. It certainly is useless, rather it is the height of folly, for comprehensive organizations like the Evangelical Alliance to deliver the doctrine, 'In essentials unity, in non-essentials liberty, and in all things charity,' while the religious bodies composing the Alliance suspend men from the ministry and even turn them out in the world with the brand 'Heretic' upon them, for declaring opinions upon a matter not concerning fundamental truth. Such things have been in the past and they may be in the future; but if they do recur, they will be to the injury of the church and to the injury of truth as well. The doctrines which are fundamental are few—God as the Father of us all, Christ as the Savior of the world, the Holy Spirit as the Sanctifier. But when the office of philosophy is invoked, and it is sought to conform the statement of these sublime truths to some specious philosophic system, it is small wonder that revulsion and rebellion are the outcome. We do clearly need within proper limits more liberty in seminary teaching; we need, too, to see more liberty and generousness on the part of those who are so positive that they have themselves been constituted especial repositories of divine truth.

"We shall heartily rejoice if President Hall's utterances shall help the Presbyterian Church, and not that denomination alone, but all the other churches, to the cultivation of that reasonable spirit of liberty the teaching of which is no less essential to the knowledge of the truth than to the increase of the influence of the church throughout the world."

ANCIENT LEGENDS OF ADAM AND EVE.

WHEN Milton wrote his "Paradise Lost," so Dr. Moses Gaster, of London, states, he had access to a Latin translation, called "Chapters of Eleazer," made from the old rabbinical mystery plays, and the legends found therein about Adam and Eve were many of them embodied in his epic. Most of these legends are "almost as old as Christianity," and, besides the rabbinical, we have other legends from Greek, Syriac, Ethiopian, Slavonic, and West European sources. They influenced very considerably the fathers of the early church and Mohammed in his writing of the Koran.

Dr. Gaster, who is haham of the Portuguese congregation in London, delivered lately a lecture on the subject of these legends before the North London Literary Society, and *Menorah* (New York) is publishing the lecture on the instalment plan. The inquiring spirit of the ancient times, says Dr. Gaster, could not rest satisfied with the brief account of the creation of man as found in the Bible. So it began to amplify as follows:

"God collected that dust from the four corners of the world for the purpose that wherever a man dies the earth should not refuse him burial by saying, 'Thou hast not been taken from me.' When God created man the earth shook and trembled and said unto God, 'How can I feed the vast multitudes of men that will issue from the first created?' and God said in reply, 'We will divide the maintenance of man; thou wilt feed man during the day-time with all that thou producest, while when the night will come I will send my sleep upon man, and he will rest, and he will be fed by Me with the peace of slumber, and he will awake refreshed in the morning.' And then God took eight parts to form man; the body from earth, the bones from stone, and the blood from the dew of heaven, and the eyes from the depth of the sea, and the beauty from the Heavenly Host, and the light of the eyes from the sun, and thought from the quickness of angels, and the breath from the wind, and his strength from God. Adam, when he was created, was of gigantic size; his head reached the heavens, and his eyes looked upon the whole earth from one end to the other. When he sinned, his size was diminished."

Another legend is given by Dr. Gaster from an old Midrash (Rabba de Rabba on Genesis), of which but a portion has been recovered. Dr. Gaster says:

"There we read that when God had created man He told the angels to go down and to prostrate themselves before Adam as being the creation of God. All the angels went down except Satan. He said: 'Why, I am an angel standing near God, and

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shall I go and worship a creature of earth while I am made of fire?' So God said unto Satan, 'Adam is superior unto thee, and I will show it.' So Satan went down, and God called all the animals before Satan and the angels, and he asked them to give them names, and to tell how they should be called, but none of them could do it, and so God told Adam to call them by their names, and to give them those names, which he did, thus showing his superiority over the angels. In consequence of this refusal of Satan to bow down and to worship, God expelled him from heaven and told him, 'Go and tempt Adam if thou canst.'"

In one of the old legends, the serpent was the proudest and grandest in Paradise, walked erect and had a human face. After his fall, Satan tried to induce one or other of the animals to take him into Paradise, but the serpent alone was willing to do so, opening its mouth and lodging him in one of its teeth. It was Satan thus lodged in the serpent's mouth that addressed Eve.

HAVE THE CONGREGATIONALISTS A CREED?

RECENT notable events in ministerial circles give force and point to the query raised by *The Congregationalist* as to whether a Congregational minister is under any obligation to preach the doctrines believed by the church of which he is a pastor and by the denomination with which that church is in fellowship. The immediate occasion for this query is a statement in *The Outlook* in which that paper says that "every Congregational minister is absolutely free to teach the truth as he sees it. To this he is pledged, and to nothing else." *The Outlook* also says that "Congregationalists have no creed," and that there are churches "as orthodox as any in Boston which have no creed." *The Congregationalist* dissents from the conclusions drawn from these statements. It says that the fellowship of the Congregational churches, as a denomination, is represented in the National Council, and that the constitution of this council declares that the churches "agree in belief that the Scriptures are the sufficient and only infallible rule of religious faith and practise, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times and sufficiently set forth by former general councils." Congregational churches which are in fellowship with one another have, then, says *The Congregationalist*, a common basis of belief, and their united object is to proclaim it and to persuade men to accept it. "Would it be honorable," it asks, "for a pastor supported by one of these churches and officially representing it to proclaim that this basis of belief is not true?"

It is admitted that some orthodox churches in Boston have no creed, but, it is said, they have no fellowship with the Congregational denomination. In further consideration of the subject, it is said:

"They [the Congregational churches] hold together 'the great doctrines of the Christian faith commonly called evangelical.' They do not require their ministers to subscribe to any specified doctrinal standards. They have creeds of acknowledged weight as a basis of fellowship, testifying of their faith. They seek and find new knowledge of divine truth, and their polity provides for the recognition of it and at the same time for declaring the belief which is essential to fellowship and for guarding liberty of thought within that fellowship. With such faith and polity there is, as it seems to us, large opportunity for growth and generous liberty for thought, research, and utterance. Yet we do not suppose that all truth, or even the fullest tolerance, is embraced in the Congregational fellowship. There may be ministers who conscientiously devoted themselves in their ordination to preach the great doctrines of the Christian faith commonly called evangelical, the faith which our ecclesiastical councils declare to be essential, but who now as conscientiously find that they can not preach that faith and who are moved to preach other doctrines. But they can not remain in Congregational fellowship without being regarded as accepting the faith which is its basis. To an honest minister the attempt to maintain a false position is intolerable. The attempt to remain in a fellowship whose basis he rejects is an impertinence repellent to his manhood. If he has a truth to preach, he will set himself free to preach it without offering to his hearers opportunity to asperse his own character. How can he do this and yet insist on remaining in a fellowship based on belief in doctrines which he rejects?"

MODERN MIRACLES FROM A ROMAN CATHOLIC POINT OF VIEW

"WITH us," said Renan, "the question is settled, unhesitatingly settled: the denial of the supernatural has become an immovable dogma." The Very Rev. John B. Hogan, S.S., D.D., quotes this, and adds that while this is the attitude of rationalists who still call themselves Christians, and while even believing Protestants are more and more inclining to explain away the miraculous in the Bible and to reject all miracles since the Bible days, the children of the Catholic Church "believe in a manifestation of God's power and goodness in every age." Dr. Hogan's article (*American Catholic Quarterly Review*, April) is not polemical, being written apparently for Catholic readers rather than to convince unbelievers in modern miracles. It consists largely of the principles that should guide the Catholic in sifting true accounts of the miraculous from the false. He says:

"In the 'legends' of the breviary, in the popular lives of the saints, in books of devotion, in church histories, in the annals of shrines and places of pilgrimage, ancient and modern, the Catholic is confronted with them at every step, and great is his perplexity to know which among them to accept, which to question or to reject. Happily he is under no obligation to pass judgment on any of them. The only miracles a Catholic is bound to believe in are the miracles of the Bible. The others he can pass by at any time, and leave to those whom duty or taste may lead to a closer investigation of their value."

The enlightened Catholic must discriminate between likely and unlikely miracles, and consider the weight of evidence, and the circumstances under which the miracle is said to have occurred. But far from objecting systematically to events because of their miraculous character, he should be disposed to welcome them as naturally belonging to the Christian system, and without which prayer would be a mockery. A comparatively small number of these miracles, the writer admits, are susceptible of demonstration; the others must be admitted on "probable evidence," and "we do so without difficulty if only we find them in harmony with our conceptions of God and of what we might call His method of government."

Among the miracles about which "no reasonable doubt can be entertained," are those on which the canonization of the saints is based. Dr. Hogan says of these:

"At all times the supreme test of eminent holiness has been looked for in the power of miracles exhibited by God's servants during their lifetime, and still better after their death. Only where such signs are forthcoming can the church be induced to propose any one, however holy and beautiful his life may have been, to the veneration of the faithful. Miracles are essential, and, in the discussion of those put forward, the church has exhibited for the last three hundred years a strictness unequaled in any court of justice. In his celebrated book, 'De Canonizatione Sanctorum,' Benedict XIV. describes the procedure in a most interesting manner. The investigation is pursued on the very scene of the miracle by men of reliable character and high standing, all sworn to be only concerned to discover the truth and to report it faithfully. A special officer is appointed to watch the evidence and note down any reasons for questioning its value, such as hesitancy, discrepancies, and the like. The witnesses speak on oath, and their trustworthiness is closely examined. Their social position is looked into, their known character, their mental culture, their habits of life—in a word, everything that could add to

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or detract from the weight of their testimony. Only eye-witnesses are admissible; hearsay evidence is of no account. A single witness is never sufficient to establish a fact, however trustworthy he may be deemed personally. And even where there are several, if they belong to the family or to the religious order of the 'candidate' their testimony is clouded by a suspicion of undue favor, and needs to be corroborated.

"The evidence thus collected and deemed sufficient is forwarded to Rome and sifted afresh by a special commission of cardinals and counselors; and then again another objector, technically called *Promotor fidei*, and popularly *Advocatus diaboli*, is present to detect the weak side, if any there be, in the evidence presented. The discussion is of the most searching kind, and not infrequently leads to a declaration of insufficiency of the evidence or to an order for further investigation. Finally, if the issue is favorable, the whole matter is gone over once more by a congregation of cardinals, and discussed last of all in presence of the Pope, who decides."

The sanction which the church gives to miracles is, however, commonly of a negative kind. That is, she finds no fault with those who believe in them. "She canonizes her saints, but not all that is told of them." Even when she has decided, no claim of infallibility is made for her judgment. Dr. Hogan says (in summing up the five principles that should guide the Catholic):

"Fourthly [it will be seen], that in dealing with all of them [the miracles] the Catholic is left to his own judgment. But it must be an enlightened judgment, that is, based on a direct examination of the evidence or on proper authority. Authority in this matter may be of two kinds, that of experts or that of the church. By experts we understand those who have made a special study of hagiology, and thus acquired a more refined tact for discerning truth from invention or imagination; or again, those who have made a thorough study of any special event or of the life of a saint, and whose judicious manner of handling the subject is calculated to inspire confidence. Short of a personal study of that case, to follow such a leading is surely the wisest course. As regards the church, it will be remembered that she commits herself very sparingly to facts of any kind, and especially of this kind. Her judgment, when she does interfere, is generally not direct but implied, and she claims no infallibility for it; yet it would hardly be respectful or even judicious to question lightly what she has extended her sanction to in any degree."

THE ENDOWED CHURCH.

APROPOS of a recent discussion of the duties of the church toward the laboring-classes, *The Living Church* (Protestant Episcopal, Chicago) raises again the interesting question as to what are the chief ends for which the church exists. In a preliminary way it speaks of the work of the Church Association for the Advancement of the Interests of Labor, an organization which has forty bishops as honorary vice-presidents. This association has headed a movement to improve the condition of retail saleswomen; it has founded a Council of Mediation and Conciliation, and has engaged in various other philanthropic enterprises of this nature. *The Living Church* says that all such efforts are praiseworthy, and that it is well for the church "to take a leading and effective part in everything that tends to better the condition of all classes of society"; but, it adds, "such activities are not those for which the church exists." It deprecates the tendency at the present time to place too much emphasis upon the work of the church along the lines of the material welfare of men, to give out the impression that present comfort and happiness are the main objects of existence, while the future may be left to take care of itself. For its own part it is most concerned to know what the church is doing "for the spiritual good of the poor and struggling people with which she is surrounded." From this point *The Living Church* continues:

"When we look at this side of the question, there is much food for reflection. Dr. Peters, of St. Michael's, New York, says that 'the crucial point of the situation is the prevalence of the paid pew system in our churches. Out of every dozen churches, how many are so-called "free" institutions? The paid pew is the bane of the workingman, and the cause of many backward steps in the life of the church.' This must be evident to all who have considered the subject seriously. Dr. Peters finds some consolation in the increase of the number of free pews in various churches. It is doubtful, however, whether a plan which necessarily maintains distinctions in the House of God can ever go far toward solving the difficulty. He does not regard the mission chapel, maintained by the pewed church, as any other than a serious barrier between the rich and poor, and too often an insult to the church. 'The furnishings of the average mission chapel are not what they ought to be, and the place is somehow regarded as an overflow accommodation which must be tolerated for the easement of the soul and the incidental betterment of the workingman.' The fact is, but few of the self-respecting poor will connect themselves with an organization in which the element of condescending patronage is so marked as it must almost necessarily be in such chapels.

"The prejudice against the endowed church dies hard, notwithstanding the lesson of Trinity Church, New York, without which the church in that city would never have been the power for good which it now is. The unendowed church disappears from the scene when the well-to-do who are able to support it move to a new district. Just at the time when the population is becoming more dense and the need of the Gospel is greatest, the church is removed, and the people are left destitute. This movement was going on in New York when Trinity came to the rescue. Through her means the church has been maintained in efficiency and strength in many of the poorer districts. We believe that this is the only solution of the problem—the erection of adequately endowed churches in those regions where, in the nature of things, the people will never be able to support the institutions of religion for themselves.

"It is very true that religion will be of little real value to those who do not or will not pay for it, but it is another thing to say that none shall enjoy its blessed privileges who are not able to pay all that is necessary in order to establish and maintain it. Something is most seriously wrong when the rich build and equip luxurious churches for themselves, and then take the position that their poorer neighbors may go without if they are not able to do the same. Every now and then we read of strong and substantial churches, with adequate support for the priests in charge, erected in the poorest and most forlorn districts of London, by the munificence of individuals, and we ask ourselves how long it is to be before such examples shall be followed on this side of the water."

RELIGIOUS NOTES.

IT is reported that the Jesuit order numbers 14,251 members. Of these 6,000 are priests who read mass, and 4,416 are students and novitiates. Of the twenty-two provinces into which the world is divided, Germany is the strongest, having 1,662 fathers and 1,141 students; Spain comes next with 1,002 and 1,070; France, 1,633 and 689; England, 989 and 920; Italy, 782 and 601. The smallest province is that of Mexico, where there are only 186 members in all.

AN interesting event of the first week of May in New York was the celebration of the episcopal silver jubilee of Archbishop Corrigan, who was consecrated Bishop of Newark, N. J., May 4, 1873, by Cardinal McCloskey, the Archbishop of New York. Bishop Corrigan became the Cardinal's coadjutor, and on his death in 1885 succeeded him in the Archbishopric. The anniversary was celebrated on an elaborate scale, with solemn services in the Cathedral, and a public meeting at the Metropolitan Opera House.

THE Presbyterian Board of Foreign Missions has closed its financial year most successfully. The debt with which it commenced the year, amounting to $97,454, has been wiped out, and the total receipts have fully covered the expenditures. To meet the debt, appropriations for the past year unused and canceled were applied, amounting to $17,715. Churches and individuals gave $36,741, women's boards and societies $20,417, and the missionaries on the field contributed $10,533. The remainder was made up from other sources.

THE complaint made a year or more ago, of an over-supply of clergymen in the United States, is echoed now from Canada, the Toronto *Globe* printing a report by the clerk of the Toronto Presbytery, which shows a ministerial supply much in excess of the demand. In that city alone there are nearly fifty Presbyterian ministers, physically competent, who are without charges. Not only are these men without calls, but they do not even get chances to fill "supplies." It is not infrequent for some of them to offer their services gratuitously rather than get entirely out of touch with the pulpit.

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FOREIGN TOPICS.

WILLIAM EWART GLADSTONE.

MOST of our European contemporaries agree that it is too early to judge the late William Ewart Gladstone. They are content to eulogize him as a leader of men, as a statesman whose private life was blameless, and as a foremost figure in British public life for two generations. That his strong personality made it difficult for others to assume the leadership of his party is certain. That he accomplished anything worthy of lasting historical fame is considered doubtful by some.

The Edinburgh *News* only repeats a hackneyed phrase when it says that Mr. Gladstone was "gifted with oratory positively magical in its power," and became the center of popular devotion quite unique in the history of the nation. The Newcastle *Chronicle* describes that oratory as follows:

"No man ever said so much; no man ever said less that can be remembered. Mr. Gladstone gave the world no winged words. We follow Goethe's thought of harmony when he calls architecture frozen music. In the same vein, oratory might be called fluid architecture. What was most notable in Mr. Gladstone's speaking was not its form, but its abundance. At its best, it was said, in Grattan's grand phrase, to roll in like Atlantic billows. That metaphor has in fact a singularly close application to Mr. Gladstone's method of speaking. Words came in a flood that threatened to swamp like a cockboat the opposing argument over which it broke. But the billows having served that purpose subsided upon the indistinguishable deep of controversy."

The same paper acknowledges, however, that no other Englishman of the day is as talented as was Mr. Gladstone. "There is," it says, "no figure of that stature now in public life, nor does any promise to appear. The Conservative Party, after nearly twenty years, have never replaced Mr. Disraeli. The Liberals show still less sign of being able to replace Mr. Gladstone." *The St. James's Gazette* says:

"The extent, variety, and, we may add, the obvious sincerity of the comments made by the press of all the world on the death of Mr. Gladstone is in itself a tribute to his all but unique position. Prince Bismarck still lives under the snow which, in his own touching and picturesque phrase, is slowly covering him. When the end comes for him also, all the world will feel that a man has passed away who belonged to more than his nation. But there is no other of whom as much could be said."

The Spectator, acknowledging that it has often opposed Mr. Gladstone, yet pays tribute to his personal charm. It says:

"He could speak for four hours on budget nights without evoking from either side a symptom of weariness; he could praise in a voice which almost reduced the subject of his eulogy to tears; and when he was moved to reproof, even men like Mr. Disraeli, with all his Hebrew wealth of scorn for a rival, shrank before the 'Lord of the golden mouth and smiting eyes.' With an assembly outside the House he was irresistible, carrying critical Scotch audiences off their feet with excitement, and hushing the duller English into rapt attention, broken only by bursts of applause so long continued as to give his throat a needed physical relief."

The Speaker, one of the dead statesman's most faithful supporters, says:

"It must be gratifying to everybody—and it is specially gratifying to those who have followed Mr. Gladstone during his thirty years' leadership of the Liberal Party with unswerving love and loyalty—to see how unanimous is the national sentiment with regard to the great man who has gone to his rest, and how widely that sentiment is shared throughout the whole civilized world."

The Evening Telegram, Toronto, acknowledges that Mr. Gladstone was always conscientious, but can not close its eyes to the fact that he often failed, and adds:

"It is yet too soon to say how far Mr. Gladstone may be looked upon as a great statesman, or whether in the distant future he will be regarded simply as a great orator, an all but marvelous scholar, and a master of parliamentary tactics, rather than as a statesman to be ranked with such men as Pitt or Peel, as Cavour or as Bismarck."

The Herald, Montreal, says:

"His intellectual capacity was so great that for half a century he maintained against all comers the preeminence in that body of legislators whose wise statesmanship has made their meeting-place at St. Stephen's, Westminster, more truly the center of the universe than ever was the hall of senators in the Roman forum."

The London, Ontario, *Advertiser* expresses sorrow for the United States because our republic can not have Gladstones. It says:

"The United States would be raised in the estimation of the world, if the people were to profit by the death of Britain's greatest commoner to the extent of resolving from henceforth to boycott or lightly set aside no man because of his previous services. In Great Britain and her dominions, Gladstones are possible because of the fact that previous faithful service is a passport to preferment, not a bar."

The Germans think Mr. Gladstone is somewhat overrated, but admit that he probably owed his influence to the touching of a chord which is wanting in the make-up of the Teuton. The *Hamburger Nachrichten* thinks his foreign policy was not very brilliant, and his animosity against the Germans was more annoying than inconvenient. The *Journal des Débats*, Paris, attributes his success partly to his oratory, but also in part to his strong will. He ruled with an iron hand within his party. That Liberalism in general and Great Britain in particular benefited by his work is doubted by our French contemporary, which nevertheless leaves the judgment to posterity. The *Handelsblad*, Amsterdam, pays the following graceful tribute:

"He made mistakes as a statesman, and his view was obscured as far as England's foreign policy is concerned. Sometimes he suddenly changed his policy. But the reason of this was his youthful enthusiasm, preserved until his old age. He could not brook injustice, and whoever heard him had the conviction: there speaks a Christian. Among all the statesmen of the century, from Napoleon I. to Bismarck, not counting all the smaller Machiavellis, the figure of William Ewart Gladstone stands out as that of a Christian knight, in unsullied armor and cross in hand. We hope our Transvaal friends send the dying warrior a message. Nothing he ever did resulted in so much ridicule and annoyance as his simple act of justice performed in giving back her independence to the South African Republic."—*Translations made for* THE LITERARY DIGEST.

The Elections in France.—The French elections have passed off very quietly this year, more quietly, the *Temps* remarks, than at any time since the great Revolution. The Democrats, if we may classify as such the parties of the Left—Radicals, Socialist-Radicals, and Socialists—have a majority of ten in the Chambers. The Republicans, as the more moderate parties believing in the republic may be styled, must therefore depend upon the Rallies, former Monarchists who vote for the Government for political purposes, and out-and-out Monarchists who will rather support the present *régime* than allow the ascendency of the Socialists. The *Journal des Débats*, Paris, says:

"We have all along been told that the efforts of the radical elements will cause a counter-revolution, in which Clericals, Monarchists, and Conservatives of all kinds will combine to prevent mob rule. The elections have not verified this prediction. The republic stands firm in its present shape, supported by the good-will of all moderate people. This is in itself the result of moderation on the part of the Government, and we do not doubt that the same policy will also in future prevent dangerous experiments."

The *Independance Belge*, Brussels, thinks the French Parlia-

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ment has become a mere debating club, in which a few hotheads air their views while the trained bureaucrats carry on the business of the country. This is known to all people in France, and they take very little interest in the elections.

FOREIGN COMMENTS ON THE WAR.

AN influential New York paper asserts that the tide of public opinion abroad is turning in favor of the United States, and that the Germans especially have been converted by the efforts of its European edition. Our examination of our foreign exchanges does not enable us to confirm this report. We find, on the contrary, that in some cases journals that were speaking in our support have become critical since it became apparent that the United States can not stamp an efficient military force out of the ground. *The Globe*, Toronto, which at the outbreak of the war showed the overwhelming strength of the United States, devotes two columns and a quarter to the task of proving that our military system has regularly broken down. The *Handelsblad*, Amsterdam, thinks we should remember that our ostensible reason for interference was that Spain could not end the sufferings of the reconcentrados quickly enough, hence we have no right to inflict worse suffering for an indefinite period. This paper characterizes our mode of warfare in the following words:

"The great fault of the American Government is that its members want to regulate everything, order everything. This enables them to hold the forces in hand, but the necessary initiative of the officers suffers much. The result, unfortunately, may be *ordres, contre-ordres, désordre*. Some ill effects are already noticeable. When it was rumored that the Spanish flying squadron had returned to Cadiz, Admiral Sampson was sent to Porto Rico and orders were given to invade Cuba. The Spanish ships appeared in the West Indies, and the orders had to be countermanded."

If the expedition to Cuba is speedily successful, the United States can hardly fail to assume the rank of the foremost military power of the world, for there is not a military writer deserving of the name that does not doubt the ability of our newly created army to defeat the Spaniards. The Berlin *Militär Wochenblatt* thinks our "raw hordes" should have at least six months' drill, since "badly led and worse-drilled militia are noted for their absence of staying powers." It is also hinted that the very landing of a large army will be accompanied by disaster, altho Admiral Plüddemann, in the *Marine Rundschau*, thinks small parties may be landed to prepare the way for the main body.

It is now thought that Admiral Cervera was ordered to Santiago to await the coming of a second Spanish squadron. When that squadron is to start—if it has not started already—and what ships are in it, are matters of conjecture. The suspicion is gaining ground that the well-known Spanish habit of speaking with contempt of Spain's resources and administration has deceived both the friends of Spain and the well-wishers of the United States. We give below a list of some of the Spanish ships as described in the *Illustrirte Zeitung*, Leipsic. It will be noticed that in this list the *Pelayo* is neither the only nor the best line-of-battle ship. Nobody seems to know whether the others are really ready or almost ready for sea or not:

Pelayo, battle-ship, 9,802 tons, launched 1886, reconstructed 1897, 16 knots.

Carlos V., battle-ship, 9,235 tons, launched 1895, 18 knots.

Cardinal Cisneros, battle-ship, 7,000 tons, launched 1897, 18 knots.

Infanta Maria Teresa, sister ship of the above.

Vittoria, armored cruiser, 7,250 tons, launched 1895, altered 1897, 11 knots.

Alphonso XIII., armored cruiser, 4,826 tons, launched 1891, 18 knots.

Lepanto, sister ship of the above.

Altogether Spain is supposed to be able to send out, if given time to do so, nine battle-ships of the first and second class, seven armored cruisers—four of which are now in the West Indies—and two armored frigates of the older type, not counting torpedo-vessels and disregarding ships "which do not meet the demands of modern technic."

Against the above should be placed the view of the special correspondent of the Berlin *Tageblatt*, who writes to the following effect:

I went to Cadiz with valuable introductions and asked the captain-general's permission to examine the armaments in progress. He refused, but said he would not object if I published anything I could find out without his permission. Well, I have looked around, and I have come to the conclusion that the old sea dog is a born poker player. As such he knows how to "bluff." I have been all over the harbor and the navy-yard, and I can't find the trumps the captain-general pretends to hide. He has a bad hand, but he is bluffing.

Perhaps the conviction that the Government is "bluffing" has made itself felt in Spain. Premier Sagasta's cabinet has been reconstructed, but he appears to be very pessimistic. "I thought that Spain would be united in the face of a foreign enemy," he said in a recent interview, "but it seems that she will be ruined by internal troubles." Yet all correspondents agree that the time for peace proposals has not yet come. The correspondent of the *Nieuws van den Dag*, Amsterdam, who has shown his intimate knowledge of Spanish character on many occasions, says:

"Those who think the Spaniards will throw up the game will find themselves sadly mistaken. They profess themselves confident of their own defeat, but that is their way. When Señor Moret y Prendergast is made to say: 'We Spaniards are a degenerate race,' it is simply a bad translation of Spanish phraseology. He has not said it, no Spaniard has said it, and no one who really knows the Spaniards would say it."

The consensus of European opinion is still that a crushing defeat may cause a revolution and the ascendancy of the Republicans or the Carlists, but only to pursue the war more energetically, not to end it; and this renders mediation very difficult. The *Temps*, Paris, relates that Emperor Francis Joseph is very anxious to see one or both belligerents ready to accept peace proposals. The paper believes that the powers will sooner or later intervene, especially if the United States believes she can dispose of the Philippines at will. In the *Independance Belge*, Brussels, M. Emile Armand, president of the International Peace League, suggests the nomination of an impartial governor for Cuba, under whose *régime* the Cubans could vote whether they wish to remain Spanish or not. The *Neuesten Nachrichten*, Munich, says:

"Whatever may be the outcome of the war, it seems certain that Spain will lose Cuba. Should the United States be victorious, it will be the business of the neutrals to remind the Americans that they promised to refrain from 'exercising sovereignty, jurisdiction, or control over the island,' and that their efforts are for pacification only. The final disposal of the island must be left to the inhabitants. Now, Cuba has 1,600,000 inhabitants, of which 35 per cent. are negroes. About 200,000 Spaniards will be forced to return, hence the island will be left to negroes and creoles. The negroes and mulattoes increase, the creoles decrease, and this means a dark future for the island. When Haiti was 'liberated' from French rule in 1789 the value of the exports was $41,250,000. A hundred years later it was $4,000,000. In the interest of civilization it is certainly to be wished that Cuba will be American if she is no longer Spanish."

The *Pester Lloyd*, Budapest, explains that the attitude of the powers is, "for the present," one of waiting. The *Novoye Vremya*, St. Petersburg, whose editor recently acknowledged in so many words that he is not permitted to publish anythiog unfriendly to another power without consulting the Government, declares that "the disposal of the Philippines may be such as to induce the powers to reconsider their neutrality." The only peo-

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ple thoroughly pleased with the war are the Turks. The *Ghairet*, Constantinople, says:

"To us Turks the Spanish-American conflict can give pleasure only. It is a veritable godsend, and if it were to lead to a general European war we would be delighted. It is shameless and hypocritical for any Turk to pretend to different sentiments on humanitarian grounds."

The *Osservatore Romano*, Rome, denies that the Holy See favors either belligerent. Its only aim is to see peace restored.—*Translations made for* THE LITERARY DIGEST.

WAR NEWS AS HEARD ABROAD.

May 14 to May 21.—A strict censorship has now been established in the United States as well as in Spain, and no official news regarding the fleets is obtainable except at long intervals. It is, however, ascertained that Admiral Cervera, with the Spanish flying squadron, after successfully eluding the stronger American squadrons, has gone to Santiago de Cuba. Two American cruisers were firing at the shore batteries, but they evidently kept a sharp lookout, and withdrew when the Spanish ships hove in sight. As Admiral Cervera informed the Madrid Government of his arrival at Santiago, and the news was immediately published, it is thought that he was ordered there, to keep part of the American fleet busy and to await the coming of the second Spanish squadron. Whether this squadron is ready, whether it has left, or is still off the Spanish coast, can not be ascertained. It is supposed to consist of the *Pelayo*, *Carlos V.*, *Alfonso XIII.*, and *Vittoria*. The two first-named are battle-ships. The *Vittoria* is a large, heavily armored cruiser, but not very fast. The *Alfonso XIII.* is a smaller, but faster armored cruiser. Five auxiliary cruisers will accompany this fleet, including one of the vessels recently purchased from the Hamburg-American Packet Company. The squadron is commanded by Admiral Camara. Should he be able to unite with Cervera, the Spaniards will have a fleet in the West Indies strong enough to risk a battle.

American attempts to destroy the telegraph cables which connect Cuba with the rest of the world have so far been unsuccessful. At Cienfuegos the work of fishing the cable is supposed to have been delegated to the boats—an extremely improbable story. A telegraph station was destroyed at Cienfuegos, but the Spaniards assert that they did not use it, owing to its exposed position. Cienfuegos, Havana, Matanzas, Guantanamo, and Santiago have again exchanged shots with the American ships. The Americans do little damage and suffer less. All attempts to make a landing have so far been repulsed with great ease, a fact which increases the confidence of the Spaniards.

Friends of the United States are not pleased with the progress of the armaments. There are neither arms, nor ammunition, nor uniforms enough for the newly raised troops. Much of the cavalry is without horses. The commissariat is bad, and supplies for the troops already in camp are not coming in regularly. The plan to raise negro volunteer regiments has failed, as the blacks will not serve under white officers and the whites will not permit the appointment of colored officers (London *Daily News*). It is thought that the negroes will eventually be pressed into the service.

The talk of intervention has ceased for the present, neither country being in a mood to listen to peace proposals. The Cuban insurgents have made a few attempts to reach the coast, but were unsuccessful. On the island of Puerto Rico the population is enthusiastic in its professions of loyalty to Spain.

In Manila everything is quiet, and the shops are open. Spaniards and Americans are anxious to obtain the cooperation of the insurgents.

The American auxiliary cruiser *St. Paul*, commanded by the captain of the *Maine*, nearly blew up in Miami, Fla., with 1,300 tons ammunition, owing to spontaneous combustion in her bunkers. What has become of the Spanish cruisers *Princesa de Asturias*, *Cardinal Cisneros*, and *Catalina?* The Americans are worried about them. Nobody seems to know where they are.

The Spaniards publish little or no war news, except from the West Indies, and that is generally found correct. The American Government is equally reticent, but the American and English newspapers are full of "news," which can not be verified (*Nieuws van den Dag*).

EUROPEAN JOURNALS BEGIN TO EXPLAIN.

AWARE of the fact that England has more publications which are unreservedly friendly to the United States than any other country, and that this circumstance weighs largely with American sentiment in favor of Great Britain, some continental papers are beginning to offer explanations of their course. The *Kölnische Zeitung*, Cologne, says:

"As a matter of fact, we are neutral. The threat of the American 'yellows' that the Americans will come to Europe to create 'order' we place *ad acta*. The war is none of our business and we have no reason to side with Spain. But we are realistic observers, and we owed to our readers an unvarnished description of the real reasons for the war, such as educated Americans who know Congress and its committees have furnished. Surely the German-Americans do not think it is our place to be bashful for fear of offending certain of their Anglo-Saxon fellow citizens? To them politics is a business. Anyhow, they don't care a hang about our opinions so long as we do not talk about the San José bug or doubt the quality of their pork. If the Americans choose to believe the English press they are welcome to do so. Time will teach them better. . . . That the German-Americans stick to their adopted country, now that the war has begun, is only right. They would be unworthy of their race if they did not."

No more outspoken utterance in defense of America has appeared in Europe than one which is recently given by the *Deutsche Zeitung*, of Vienna:

"One of the saddest and most repulsive phases of public life, the pharisaical arrogance of political hypocrisy, has shown itself with the most reckless urgency in consequence of the war. Without reference to their political attitudes, the newspapers of almost every European state have united to hound the North American republic relentlessly. Together the liberal, conservative, clerical, philosemitic, and antisemitic, as well as 'national' organs are striking sturdily at poor Uncle Sam, whose policy they brand as a 'naked, brutal policy of conquest, the very meanest violation of law, the beastliest lust for spoils.' Strangely enough they assume a far different attitude in regard to the foreign policy of their own states, certain movements of which they defend as permissible tho they condemn the same movements when made by the United States.

"Only a few days ago a prominent national newspaper of Berlin demanded that the German empire secure for itself exclusive control of the Samoan Islands because German trade there has almost shrunk to naught during the last few years. With incisive invective the same newspaper reproaches the American Government with thievish designs on Cuba, altho the value of the exports from the republic to the 'Pearl of the Antilles' is incomparably greater than that of the exports from the German empire to Samoa, and therefore the injury suffered by the trade of the United States is immeasurably greater. At this very moment the partition of the Chinese empire into European spheres of interest, that is, the acquisition of leases for ninety-nine years, is in rigorous progress and is applauded by the very press that is now storming against the 'lawless, brutal Yankee nation famished for plunder.' In the opinion of all impartial persons, however, the legal right of the North American Union is *de facto* a far greater one than that of all the governments together, the German Government included, who are now cutting the fattest pieces from the Middle Empire to satisfy their earth-hunger.

"The logic of these newspapers, however, demands that what Europe is permitted to do in China, the United States should be forbidden to do in Cuba. The stark nonsense of this logic should be apparent to every one. Should the North American Union really desire to annex Cuba she would have, for geographical, political, and commercial reasons, and for the sake of humanity, a perfect right to do so. . . . We believe we make no mistake when we declare that the sympathy of every friend of freedom, in the Spanish-American war, is with the United States, and that the latter will not fail to sentence and punish Spain for its inexorable maladministration in its earlier colonies as well as in Cuba."

SAGASTA will please note that we do not make commodores on the plans and specifications we use in the manufacture of diplomats.—*The World-Herald, Omaha.*

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The *Norddeutsche Allgemeine Zeitung*, Berlin, says, in effect:

American papers and German papers which quoted them have said that the German Emperor has expressly denied that he is unfriendly to the Americans in a conversation with the American ambassador. No such conversation has taken place, and it is not necessary. Germany is neutral and will not disturb her relations with the United States, which have been friendly for over a hundred years.

The *Journal des Débats*, Paris, says:

"The majority of Americans think they had a right and a duty to intervene in Cuba. With us the majority of people do not think so. That is the difference. But we are strictly neutral. . . . The English newspapers, which are rarely independent, but always influenced by politics, have ranged themselves unreservedly on the side of the Americans to curry favor, and would make it appear that Britain's friendship alone stays the hand of Europe. So far Europe is neutral, tho most people believe Spain to be in the right."

The *Handelsblad*, Amsterdam, says:

"The manner in which many Englishmen court 'the only ally of their country' is not very just. They shout for vengeance upon Spain for sins committed by the Spaniards' ancestors. . . . What people stand pure before the tribunal of history? The red specters of the murdered Indians would raise their scalped heads if the United States were forced to give an account."—*Translations made for* THE LITERARY DIGEST.

THE PROHIBITION QUESTION IN CANADA.

DISCUSSION of the proposed Prohibition plebiscite has begun in earnest in Canada. It is carried on with the moderation and calmness which distinguish our Northern neighbors when they find themselves confronted by an important problem. The anti-Prohibitionists do not raise an outcry because "the poor man is robbed of his beer"; the Prohibitionists abstain from picturing the bottomless pit filled with saloon-keepers and their victims. The question is treated as one of national expediency, and the pros and cons are carefully weighed. It is certain that Prohibition has a fair chance in Canada.

The Herald, Montreal, says:

"The question of Prohibition had been actively discussed in Parliament and in the country for more than twenty years. In 1878 the Scott act supplanted the old Dunkin act and gave new hope and energy to the Prohibitionists. It gave to the temperance organizations confidence and a definite aim in every county in the Dominion. With this they worked until, discouraged by their inability to get from the Conservative Party in power those amendments to the act which its operation showed to be necessary, they decided that Prohibition by provinces would be more effective than by counties. As a first step toward this object provincial plebiscites were asked for by the Prohibitionists, and votes were accordingly taken in nearly every province. It was in the midst of this plebiscite phase of the Prohibition movement that the National Liberal Convention met in Ottawa in 1893. The Prohibitionists have always based their argument upon the statement that the people are in favor of a prohibitory law, and would enforce one. The Scott act familiarized them with the idea of taking a vote to decide whether the people of a country wanted Prohibition. From that to a provincial vote was a short step, and then on to a Dominion plebiscite was a natural sequence. This is how it has come about that the people of the whole Dominion are to be asked to vote. It is at the request of the Prohibitionists."

The Belleville *Intelligencer* fears that, because cider has been included in the list of prohibited beverages, people of moderate views will vote against Prohibition. That is also the view of the Chatham *Planet*, which says:

"The people are not voting on the obligation or ritual of any temperance society. They are voting to show whether or not a majority of them favor the prohibition of the sale or manufacture of intoxicating liquor. Now, there is cider that is as harmless as spring water, and there is cider that will slightly intoxicate. This bungled plebiscite bill makes no distinction. The fact is, there was no need of mentioning any particular beverage on the ballot. The bald question, Are you for or against Prohibition? would be sufficient. Then the legislation which would follow in the event of Prohibition carrying could set forth what one might and might not drink. But to put cider on the ballot without explanation or qualification is only turning the plebiscite into a farce."

The St. Thomas *Journal* points out that "alcoholic cider" is mentioned, so that cider has not been placed on the ballot without qualification. *The Banner*, Chatham, says:

"Rebel against it as men may, the history of all reforms, especially of a moral character, proves that the old dictum, 'Agitate! agitate! agitate!' is the true one. When the people want Prohibition, Prohibition will come. But it can come only by such moral suasion as will persuade the people that the drink traffic is so great an evil that it must go.

"The submission of this question, freed from all disturbing considerations, will at least reveal whether the people are ready for Prohibition, or whether the work of education must be continued for some years to come."

The Witness, Montreal, the great Prohibition daily, says:

"What Prohibitionists are aiming at is not so much a Prohibition law as a Prohibition people. We are not going to admit that a Prohibition law would be a calamity if the people were not thoroughly enlisted on its behalf, for law itself is a great educator, and would do much toward bringing about the greater end. But, let us say it insistently, the greatest thing to be gained by the contest that is before us is the arousing of the people to drive their great enemy out of the country, and the convincing of the people that they have a duty in this respect. This can not be done without a full and frank discussion of the subject. People who act upon the presentation of only one side of a question are likely to recede when afterward they come face to face with the other side."

The Witness has opened its columns to correspondence from both sides, showing that it believes in the justice of its cause. Only strong arguments are selected, abuse from either side is ignored. *The Times*, Winnipeg, says:

"Doughty temperance men like Principal Grant have emphatically declared their intentions in this matter; they regard Prohibition as practically coercion, an unwarrantable invasion of the liberty of the subject, and as quite ineffectual; they will not give their support to any measure that will Russianize Canada. . . . It is a question whether Prohibition would not foster traits of character the reverse of honest and manly; it is not conducive to self-respect in men who are not Prohibitionists (and there are a few such) to have to partake of the forbidden beverages by stealth and to obtain them surreptitiously from secret sources of supply. Then, again, is Canada suffering so seriously from the effects of the drink habit that Prohibition from ocean to ocean can thus be brought within the lines of practical politics? Canadians always seem to strangers to be a singularly sober and abstemious people."

The chief objection to Prohibition seems to be that it can not be enforced without a certain amount of espionage. The London, Ontario, *Advertiser* expresses the views of many papers and individual correspondents in the following:

"There are many good temperance people who are doubtful if permanent beneficial effects would flow from a prohibitory law if there was not a large majority of the people in favor of its being carried out, and ready and anxious personally to aid in enforcing it. . . . The license inspector says that his chief difficulty in proceeding against offenders, and in securing convictions when he does proceed against them, is the indisposition of the general public to aid him in his work. Again and again he has been unable to take proceedings because of the refusal of the citizens who privately asserted that dealers were guilty of infractions of the law, but positively refused to appear in court, and publicly swear what they alleged in secret. . . . It would not be very difficult to establish and maintain domestic stills in spite of a prohibitory law. Another thing should be borne in mind: The public treasury no longer collecting a huge revenue from the manufacture and sale of liquor, the revenue requirements would not suggest the keen watchfulness to prevent illicit manufacture that now prevails."

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MISCELLANEOUS.

A BRITISH VIEW OF THE AMERICAN TEMPERAMENT.

AMERICANS are not as eager as they once were to know what other people think of them; but the bump of approbativeness is still well developed on Uncle Sam's head, a fact that leads to some mental distress nowadays when perusing European journals. British views are more consolatory, and one of the most notable of the British attempts to analyze American character appears in the London *Spectator*. It finds us singularly like the English, and especially the English in Ireland, and singularly unlike them. One of the features of similarity is thus described:

"The long contest with enemies, with nature, with circumstances, has bred in them the inner hardness and incapacity of yielding to opposition which that peculiar caste [Anglo-Irish] derives from its long habit of keeping down superior numbers and exacting from them tribute. There is dourness somewhere in every American, a 'hard pan,' as they say themselves, to which if you get down there is no further progress to be made. You must crush it to powder or retreat, and nine times out of ten retreat is found to be the easier course. The American character rests, in fact, on a granite substratum, which has been the origin of their success, and will give them the mastery of the Western hemisphere. It is not merely the English doggedness, tho it doubtless had its root in it; it is a quality which enables its possessor to go on whatever happens, to charge, as it were, instead of merely standing to receive the assault. It is, in fact, if we are to be minute, doggedness made fiery by an infusion of hope, of a sanguineness which you would never expect from an American's face—*that*, owing to some climatic peculiarity, is usually careworn, especially in the East—but which colors his very blood. We never met an American in our lives who did not believe that he should 'worry through' any trouble on hand, and reach at last the point desired, however distant it might seem to be."

We also, it seems, resemble the Anglo-Irish in our quick sense of humor, our strong feeling of personal dignity, our diversified efficiency, and our courteous manner:

"Like the Anglo-Irishman also, the American has a quick sense of the incongruous; he perceives the comicality alike of things and persons, and he has a habit of pointing that out with a reserved shrewdness which has always the effect of, and sometimes really is, mordant humor. (The humor of exaggeration, which all Englishmen attribute to all Americans, is, we fancy, accidental—that is, is attributable to humorists with a Celt-Irish trace in them who have caught the popular ear.) Like the Anglo-Irish, too, the American has a strong sense of personal dignity; he can not bear to be belittled, and is, if anything, oversensitive on the score of his individual claims to respect. His pride is not the glacial pride of the Englishman, who at heart holds the man who offends him to be a boor for doing it, and would as soon quarrel with a cabman as with him, but is a glowing pride, quick, perhaps overquick, to resent insult and to imagine wrong. Add to these traits an almost infinite depth of inner kindliness so long as there is no provocation and no resistance from inferiors, and you have the Anglo-Irish character on its strong sides, and that is also the American, about as efficient a character as the world presents to our view. He can fight or he can bargain, he can build or he can diplomatize; and when doing any of these things, he generally contrives to come out at top, with perhaps just a glance around to see that the high place out of which he emerges with unmoved countenance has been noticed by the world around. We should add, for it is characteristic, tho perhaps it is of little importance, that the manner of a well-bred American is usually, and allowing for individual idiosyncrasies, almost exactly that of a well-bred Anglo-Irishman, courteous and kindly, with a touch of intended grace, and with a certain patience, as of one accustomed to other men's folly, which is not English at all. The Englishman's patience offends—that is the testimony of all mankind, to the Englishman's great perplexity—but the American's patience and that of the Anglo-Irishman leave a sensation, not always fully justified, of friendliness. There are a hundred Lord Dufferins in America."

As for our points of difference:

"The American has, however, as we said, two peculiarities which differentiate him from all mankind. We should not call him a happy man exactly, but he is an incurably cheerful one. The weight of the dozen atmospheres which press down the Englishman is off the American's spirit. He does not expect to find anywhere persons superior to himself; he thinks he can make, instead of obeying, etiquettes; he sees no reason, unless, indeed, he is a candidate for his municipality or for Congress, for professing to be anything but what he is. He is quite contented as to his past, and quite satisfied that the future will go his way. He lives mainly in the present, but as the past was good and the future will be better, the present will do very well for the time being. . . . The conviction of equality with all men has taken the social fidget out of him, and given him an inner sense of ease and tranquillity, never quite absent even when his external manner seems awkward or constrained. It follows that he is always ready to try anything, and that the English idea of living in a groove seems to him confined and small, a waste of the faculties that God has given. And it follows, also, that being inwardly content with himself, and having a whole continent to work in, he is seldom so thorough as the Englishman, is satisfied with knowing many things less completely than the Englishman knows one, and has for intellectual temptation, always provided that the task before him is not machine-making, a certain shallowness. The kind of man who is least like an American is the kind of man about the British Museum, who knows upon some one subject nearly all there is to know, and can tell you almost to a foot where all that remains to be known will ultimately be found. We doubt if the American is fuller of resource than the Englishman, who generally when Chat Moss has to be filled has his plan at last; but he is much quicker in bringing his wits to bear, and much less disposed to let any habitude of mind stand for a moment in his way. In fact, tho the American, like every other of the sons of Eve, is clothed in habits, he wears them with singular lightness, and if his sense of propriety would permit, would on the smallest provocation cast them all away. There are only two exceptions to that with an American, his religion and the Constitution of the United States. Those two are not habits at all in the Carlylean sense, but outer and inner skins. . . . . .

"There remains the strongest and strangest peculiarity of all, which already differentiates the American completely from the Englishman, and a hundred years hence will make of him an entirely separate being. The American is a nervous man in the sense in which doctors who study constitution use that word. He is not neurotic, no man less so, and is probably as brave as any man alive, but his nerves respond more quickly to his brain than those of any other human being. He feels strongly and he feels everything. All news comes to him with a sharp, cutting impact. He works mentally under pressure, he does in a day what other men do in a week, he almost realizes the schoolboy's joke when taunted with too much desire for sleep, that 'there are people who can sleep fast.' Excitement maddens him a little. He is like Douglas Jerrold's hero who had almost infinite wealth, but whenever he wanted to pay for anything had to give a bit of himself to do it, till, tho each bit was only a heavy bank-note, he was worn literally to skin and bone. The result is that the American, when very successful or much defeated, has a tendency to die of nervous prostration, to an extent which makes nervous disease a specialty of the greatest American physicians. . . . Be the cause what it may, the American is liable to be excited, and his excitement, which sometimes shows itself in bursts of tremendous energy, sometimes in fits of gaiety, and sometimes in almost incurable melancholia, constantly wears him out. It is the greatest distinction between him and the more stolid Englishman, or rather between him and the oldest of English colonists, the Anglo-Irishman, whom in all else the American so closely resembles, and who, tho he has not succeeded in governing Ireland, pours into the British services a constant succession of men whom the empire could not spare."

CORRESPONDENTS' CORNER.

Rev. T. E. Brown, the Manx Poet.

Editor of THE LITERARY DIGEST:

May I make a slight correction in regard to the current week's article, "Discovery of Another 'Immortal' Poet"? The article opens: "About a year and a half ago (October 29, 1897) Rev. T. E. Brown, the son of a Manx clergyman, but a resident of Ramsey, England, was suddenly stricken with death while delivering an address to the boys of Clifton College."

Obviously you intended to say "about half a year ago." Ramsey, of which the Rev. Tom Brown (as the Manx people always called him) was a resident, is the town of second importance on the Isle of Man.

Brown graduated at Oxford and was a fellow of Oriel College from 1854 to 1858. From 1856 to 1864 he was vice-principal of King William's College (Isle of Man). In 1864 he was appointed second master of Clifton College and held the curacy of St. Barnabas, Bristol, from 1884 to 1893. In the latter year he returned to the Isle of Man, living near Ramsey till his death, which occurred while on a visit to Clifton where so much of his life had been passed.

Hall Caine called Tom Brown "the greatest living Manxman," and all Manxmen felt that he was not appreciated at his worth by the outside world. He was certainly one of the most loved of Manxmen, being universally popular on the island, which was scarcely true of Hall Caine.

GERMANTOWN, MAY 21. MARSHALL E. SMITH.

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BUSINESS SITUATION.

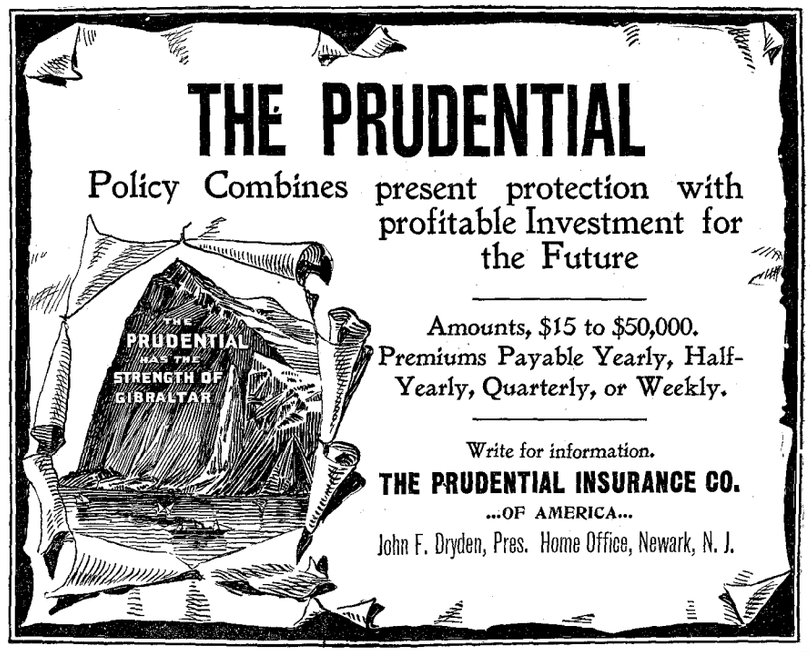
The improved state of general business is evidenced by the fact that during May, the first full month of actual war, there were fewer failures than in the corresponding month last year and nearly 10 per cent. fewer than in May, 1896. Exports from New York begin June with an increase of 49 per cent. while imports decreased 35 per cent., this promising a continued influx of gold. The crop outlook is unusually good. Of all the great industries the cotton manufacture only shows a shrinkage, cotton having dropped a sixteenth during the week. Iron and steel still lead the manufacturing trades. The monthly Treasury statement indicates the money in circulation on June 1 as $24.73 per capita. There was $11,455,896 less money and bullion in the Treasury.

Cotton and Wool.—"Print-cloths have advanced, and in most staple goods the demand is improving. While early estimates are always questionable, evidence does not yet warrant predictions of a great decrease in the yield of cotton, and a few mills which have large quantities of goods unsold are now idle and waiting. Woolen mills are encouraged by a somewhat larger demand for goods, in part from government orders, and are averaging about 1 per cent. better prices for goods than a month ago. There is not much demand for wool, which is still held in the main above the views of manufacturers, and prices have declined an average of half a cent for the month. Evidently the magnitude of stocks held by the manufacturers is still unrecognized by most dealers, and Western holders are insisting upon much higher prices for wool than can be obtained at the seaboard."—*Dun's Review, June 4.*

The Crop Situation.—"High prices and good crop prospects together have had the effect of bringing considerable wheat into sight of late, and a turn in the tide of supplies has apparently occurred. The stock of wheat in the United States and Canada during the month just closed decreased only 1,628,000 bushels, the smallest falling-off reported for many years, while on the other hand European supplies show a heavy gain. The result is a total supply in this country, Canada, and Europe on June 1 of about 99,000,000 bushels, against 95,590,000 bushels on May 1, and 94,696,000 bushels one year ago, an increase of nearly 5,000,000 bushels over last year, and a decrease of only 1,400,000 bushels for the month. . . . Wheat exports for the week reflect a better export inquiry and larger shipments, aggregating 5,248,086 bushels, against 4,309,000 bushels last week, 2,620,000 bushels in this week a year ago, 3,209,000 bushels in 1896, 2,991,000 bushels in 1895, and 2,742,000 bushels in 1894. Corn exports are the largest on record, aggregating 6,605,422 bushels, against 6,164,000 bushels last week, 2,396,000 bushels in this week a year ago, 1,623,000 bushels in 1896, 1,149,000 bushels in 1895, and 974,000 bushels in 1894."—*Bradstreet's, June 4.*

Iron and Steel.—"The iron and steel manufacture leads all others in gain over previous years, its consumption of pig being apparently more than 1,000,000 tons per month, or 228,000 tons each week, against 170,780 tons per week in May, 1892 an increase of 33.6 per cent. Works beyond the Alleghanies are crowded with business, and while some Eastern concerns are running part time, mostly bar-mills, the government demand is felt most in this section. Above all others in significance is the wholly unprecedented demand from agricultural implement works, which throw into the shade all their past orders, while the plate and rail manufacturers are beating all records, partly with foreign orders, one for Canada having been placed at Chicago for 12,000 tons. Structural work is very heavy, the West furnishing a large share of it, and in sheet bars and rods for fencing the orders are large. Prices of pig have been somewhat strengthened by enormous buying orders for Bessemer and basic at Pittsburg and of charcoal at Chicago."—*Dun's Review, June 4.*

Canadian Trade.—"Seasonably warm weather has improved retail distribution in the Dominion of Canada, and the crop outlook favors a heavy fall trade. Toronto reports hides and skins higher and firmly held at the advance. Large quantities of cotton dress-goods, bought at low figures in the United States, are selling freely. Canadian securities are active. Montreal reports collections better, the fruit crop abundant, with a heavy fall business practically in sight. Weather has improved retail distribution at Halifax. Victoria reports the sealing catch this year 30 per cent. larger than that of last year; but with restrictions likely to be enforced this year, the outlook is for a smaller catch in the future. Canadian bank clearings aggregate $110,260,000 for the month of May, 21 per cent. larger than one year ago, only one out of six cities showing a decrease. For the five months this year Canadian clearings exceed those of last year by 30 per cent. For the week they aggregate $27,463,950, 28 per cent. larger than last week and 17 per cent. larger than in this week a year ago. Business failures in the Dominion number 21, against 18 last week, 37 in this week a year ago, 29 in 1896, 27 in 1895, and 37 in 1894."—*Bradstreet's, June 4.*



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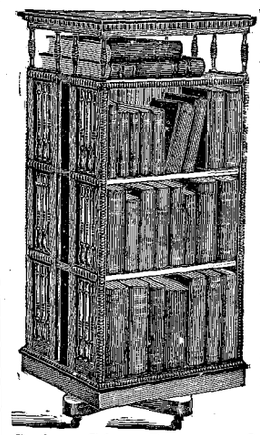

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Current Events.

Monday, May 30.

The first actual movement of troops for the **invasion of Cuba** begins from Tampa. . . . President McKinley announces the conclusion of the **reciprocity agreement with France.** . . . The English **collier** *Restormel*, laden with coal, seized for attempting to run the Cuban blockade, is brought into Key West. . . . The entire **fleet of Admiral Cervera** is reported in Santiago harbor.

Sagasta announces that **Spain does not expect the support** of any foreign power. . . . **Baron Lyon Playfair,** chemist, political economist, and civil-service reformer, dies in London.

Tuesday, May 31.

Secretary Alger sends **war estimates** to Congress which raises the total of the general deficiency bill to more than $207,000,000. . . . The steamer *Florida* lands four hundred men with **arms and ammunition on the Cuban coast** near Havana. . . . Reports from Cape Haytien, via Havana, state that the American fleet has attacked and reduced the outer fortifications at **Santiago** de Cuba; no word is received at the Navy Department. . . . The President **nominates Oscar S. Straus,** of New York, to be Minister to Turkey. . . . The **United States Supreme Court** reverses the opinion of the Eastern district of Pennsylvania circuit court, which gave judgment to the Central Transportation Company against the Pullman Palace Car Company. . . . The United States Supreme Court decides that the United States district court of West Virginia has had no jurisdiction to sit as a court of equity in the matter of dismissals under the **civil-service law.** . . . Congress—House: A bill authorizing **life-saving stations** to be kept open through June and July is passed.

The Spanish Chamber of Deputies votes **to prohibit the exportation of silver coin**; there is a **rush on the Bank of Spain.** . . . **Monastic orders in the Philippines** complain to the Spanish Government of persecution and assassination by secret societies.

Wednesday, June 1.

Washington hears that **Admiral Sampson** has arrived at Santiago. . . . A comparative statement of the receipts and expenditures of the Government show **a deficit of $17,800,000** for the month of May. . . . A court-martial in the case of **Civil Engineer A. G. Menocal,** on charges growing out of defective construction of Brooklyn navy-yard dry-docks, finds him guilty of neglect, and sentences him to suspension from duty for three years on furlough pay. . . . **Thomas W. Keane,** the tragedian, dies in New York. . . . The **Synod of the Reform Church** begins its sessions at Asbury Park. . . . Congress—Senate: Sixty pages of amendments to the war revenue bill are disposed of. House: The Senate bill **to remove political disabilities** under the Fourteenth Amendment to the Constitution is passed with amendment.

There is **another run on the Bank of Spain.** . . . The Government authorizes the issue of a four-per-cent. **internal loan** of one thousand million pesetas. . . . Emilio Castelar publishes a violent **attack on the Queen Regent,** for which he is threatened with prosecution.

Thursday, June 2.

The Pennsylvania Republicans nominate **Col. W. A. Stone for governor.** . . . Señor Domingo Mendez Capote, **Vice-President of the Cuban republic,** arrives in New York. . . . The district court at Key West condemns as contraband of war a cargo of coal of the **British steamer** *Restormel.* . . . The **People's Party convention at Bangor, Me.,** nominates Robert Gerry for governor. Congress—Senate: Consideration of the **war revenue bill** is completed up to the bond-issue feature. House: The **urgent deficiency bill,** carrying nearly $18,000,000 for war expenses, is passed.

The city of **Peshawar, India,** is nearly destroyed by fire, the loss to property exceeding $20,000,000. . . . **Senor Polo de Bernabe,** formerly Spanish Minister to the United States, has been appointed Under Secretary in the Foreign Office. . . . **Paul Deschanel** is elected president of the **French Chamber of Deputies.**

Friday, June 3.

Despatches from Cape Haytien say that Commodore Schley has made **a second attack on the Santiago forts,** and that one of his "auxiliary cruisers has been blown up while attempting to force an entrance to the harbor." . . . Congress—Senate: The $100,000,000 bond provision is incorporated in the war revenue bill and an amendment providing for the **coinage of the silver bullion** and the issue of silver certificates against it is passed. . . . The House amendment to the bill removing the **Fourteenth Amendment disabilities** is concurred in.

An insurrection in San Domingo is reported. . . . News reaches St. Petersburg of **an attack by natives on a Russian fort** in Turkestan in which twenty of the garrison were killed. . . . A Madrid despatch to Paris declares that **Cervera** "has never been in Santiago harbor, and that he is on the way to the Philippines."

Saturday, June 4.

The Navy Department receives Admiral Sampson's report on the **sinking of the** *Merrimac* at Santiago; Lieutenant Hobson and his volunteer corps were made prisoners by the Spaniards. . . . The Treasury secret service makes public a letter from Lieutenant Carranza, formerly Spanish naval attaché at Washington, showing the existence of **an elaborate spy system.** . . . A Cape Haytien despatch reports **a naval battle off Haiti.** . . . The **cables** connecting Eastern Cuba with Jamaica and Hayti have been cut. . . . It is announced that **Wm. J. Bryan** has been appointed colonel of the Third Nebraska regiment. . . . **Captain Chas. V. Gridley,** commander of the *Olympia* in the battle of Manila, dies at Kobé, Japan. . . . Congress—Senate: The **war revenue bill,** after being further amended, is passed by a vote of 48 to 28.

Russia tries, unsuccessfully, to get France and Germany to agree on **a plan of intervention.**

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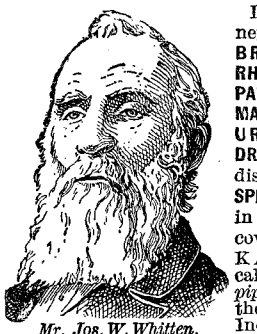

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Sunday, June 5.

Reports to the bureau of statistics indicate that, for the first time in the history of the country, the year's **exports** of the manufactures will exceed the imports by $50,000,000. . . . The **gunboat** *Marietta* reaches Key West.

The protocol guaranteeing **Korean independence** is signed by Japan and Russia.

PERSONALS.

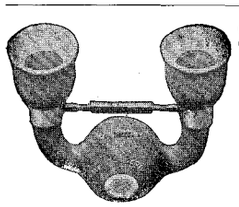
NOT a little of the tension of the Cuban situation prior to the actual breaking out of war fell upon Vice-Consul-General Joseph A. Springer, at Havana. Mr. Springer has been connected with the Havana consulate over thirty years, having entered the consulate service when a mere lad. His record, as given by the official register of the Department of State, is as follows: Appointed consular agent at Cardenas, Cuba, June 1, 1867; retired in 1868; appointed consular clerk January 8, 1870; appointed vice-consul-general at Havana, August 21, 1885; appointed vice and deputy consul-general at Havana, June 24, 1896. To this record should be added that he has on over a dozen occasions, lasting for two and three months at a time, had charge of the office during his principal's absence on leave, to the satisfaction of the Department of State, where his reputation as the "mainspring" of the Havana office is well established. Mr. Springer is a native of Maine, and in that State and New York he acquired the basis of his education, improved by the duties of his post, and now he is thoroughly familiar with several languages in addition to Spanish; has a complete knowledge of international law, and of Spanish jurisprudence, and of men, manners, laws and customs of Cuba, which peculiarly fitted him for his position.

THE cable despatches informed us the other day that Henri Rochefort, the editor of *L'Intransigéant*, had been slightly wounded in a duel with Gérault Richard, an ex-deputy. Within the last two years Americans have heard a great deal about the doings of M. Rochefort, without fully comprehending perhaps what manner of man he is. A little over two years ago he published his impressions of America, which were widely read here in fragments; then he severely attacked M. Zola for his defense of Dreyfus, and just now, he is ardently backing the United States against Spain. Henri Rochefort is a very remarkable man, one of the most forceful writers in Paris, a vaudevillist, politician, journalist, and without doubt the greatest art critic in France, if not in the world. Beyond this his character presents strange contradictions in its various attributes. As editor of *L'Intransigéant* he is the high priest of Socialism; in private life, however, he is the most autocratic of French nobles, and altho he pretends to have dropped his title, and should no longer be known as the Marquis de Rochefort-Lucay, he nevertheless has it engraved on one set of visiting cards. He has been in politics a great deal. He first attracted attention in the early sixties by his articles in the *Charivari;* later he became sub-inspector of the fine arts. In 1869, or a little earlier, he founded, in collaboration with Victor Noir, the famous opposition paper of the day, *La Marseillaise.* It was his repeated attacks upon the Government in general and in particular upon Prince Pierre Bonaparte that caused the latter to assassinate M. Noir. He embraced the Commune, which followed the evacuation of Paris by the Germans, and was made president de la commission des barricades, and later on became the head of the central committee. One word from him would have saved the lives of the venerable hostages murdered by the desperate followers of the red flag. He has been a prisoner in Ste. Pélagie, and once had the questionable distinction of being released from his confinement by a Paris mob. He was once sent as a life prisoner to New Caledonia. In 1888 he became an ardent supporter of General Boulanger, and even followed the ill-fated Minister of War to London. He was one of the founders of *L'Intransigéant* in 1880, and since 1888, he has never failed to publish every day over his signature an editorial article of from 1,000 to 1,500 words. He deals only with great questions of the moment, and when he has once taken sides he never retreats from his position. With possibly the exception of Paul Cassagnac, M. Rochefort has fought more duels than any man in France. His encounters number forty. Among his adversaries have been Köchlin, Baron Reinach, M. Pourtalis, Jules Ferry, and Lissagaray. He is now sixty-eight years of age, and will doubtless until the end live up to the full significance of the title of his journal, *L'Intransigéant*, which translated means The Irreconcilable.

ENSIGN WORTH BAGLEY, the first man on the United States side who was killed by the enemy in the present war, was a North Carolinian. Graduating from Annapolis in 1895, he was sent on board the *Montgomery*, and from there to the *Texas*, and thence, after examination, to the *Indiana*. He was next appointed inspector at Baltimore in fitting out the torpedo-boat *Winslow;* and when that boat was launched he was made second in command. He was a famous football player in college, and in 1892 practically won the game for his college from West Point. He lost his life on the *Winslow* by being struck by a shell from the Spanish masked batteries in the harbor of Cardenas, Cuba. The *Winslow* was hunting for Spanish gunboats.

GLADSTONE'S manner in Parliament is thus described by Henry W. Lucy, the stenographer who took down nearly every great speech the Grand Old Man made for the past twenty years:

"The particular occasion referred to by Mr. Lucy was in 1873, when things were going wrong. The premier came in from behind the speaker's chair with hurried pace. As usual when contemplating the delivery of an important speech he has a flower in his buttonhole and was dressed with unusual care. Striding swiftly past his colleagues on the treasury bench he dropped into the seat kept vacant for him. Then, turning with a sudden bound of his whole body to the right, he entered into animated conversation with a colleague, his pale face working with excitement, his eyes glistening and his right hand vehemently beating the open palm of



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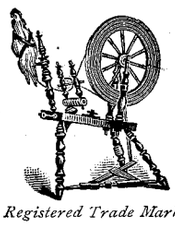

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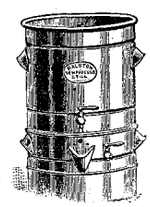

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his left hand, as if he were literally pulverizing an adversary. Tossing himself back with equally rapid gesture he lay passive for the space of eighty seconds. Then with another swift movement of the body, he turned to the colleague of his left, dashed his hand into his side pocket as if he had suddenly become conscious of a live coal secreted there, pulled out a letter, opened it with a violent flick, and earnestly discoursed thereon. Rising presently to answer a question put to him as First Lord of the Treasury, he instantly changed his whole bearing. His full rich voice was attuned to a conversational tone. The intense, eager restlessness of manner had disappeared. He spoke with exceeding deliberation, and with no other gesture than a slight outward waving of the right hand, and a courteous bending of the body in recognition of his interlocutor. No matter how perturbed his manner before rising, once on his feet before the House, and his self-command was master of his actions—he became calm, dignified, stately. But, warming with his work, the premier often proceeded through a series of gymnastic exercises that would have left an ordinary man of half his years pale and breathless. Sometimes with both hands raised rigid above his head; often with left elbow leaning on the table and right hand, with closed fist, shaken at the head of some inoffending country gentleman on the back benches opposite: anon standing half a step back from the table with the left hand hanging at his side and the right uplifted so that he might with thumbnail lightly touch the shining crown of his head, he trampled his way through the arguments of his adversary as an elephant in an hour of aggravation rages through a jungle."

ROBERT PURVIS, the venerable Abolitionist, of Philadelphia, who has just died, was the last of the sixty-odd persons who organized the American Anti-Slavery Society in Philadelphia, on December 4, 1833. He was the son of a Charleston (S. C.) cotton merchant, and when a young man formed the acquaintance of William Lloyd Garrison, whom he helped financially in the publication of his "Genius of Universal Emancipation." His appearance at the organization of the Anti-Slavery Society was thus described by the poet Whittier, who was present: "A young man rose to speak whose appearance at once arrested my attention. I think I have never seen a finer face and figure, and his manner, words, and bearing were in keeping. 'Who is he?' I asked of one of the Pennsylvania delegates. 'Robert Purvis, of this city, a colored man,' was the answer." "Mr. Purvis and Whittier," says the Philadelphia *Ledger*, "had the distinction of being mobbed together in Pennsylvania Hall some years later. State societies were formed subordinate to the national organization, and Mr. Purvis was president of the Pennsylvania Society. When that other famous organization, the 'Underground Railroad,' which helped so many slaves to freedom, was formed in 1838, he became its official head."

CAPTAIN SIGSBEE served as ensign under Farragut at Mobile Bay. He was in charge of the forward powder division. The fire was hot for a while, and when it was quieter Sigsbee went aft to ask a brother ensign if there were any casualties in the after-command. While talking he stood up against a stanchion in the ward-room. The next moment there was a crash against the side of the ship within ten feet of where they stood. The air was filled with dust, and splinters, and flying fragments. The stanchion against which Sigsbee was leaning came down, broken in the middle, and one jagged end of it went flying. Sigsbee reeled and staggered. "Are you hurt?" cried the other, rushing to him. He drew himself up and said: "No, sir; but I would like to know where that went to." They told him that the shot went through the side of the ship. "I don't mean that," said he; "but where's the skirt of my coat?" One skirt of his brand new uniform coat had been ripped out of sight by the jagged end of the broken stanchion.

CHESS.

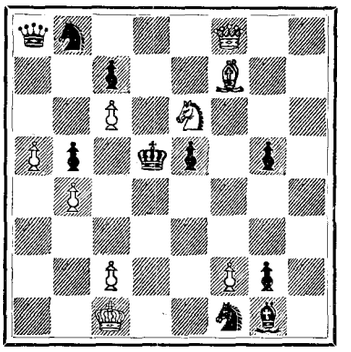
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 290.

BY M. FEIGL, WIEN, AUSTRIA.

Second Prize, *British Chess Monthly* Problem Tourney.

Black—Ten Pieces.



White—Nine Pieces.

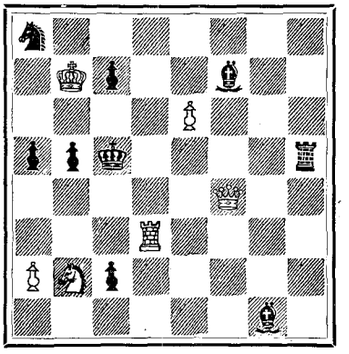
White mates in three moves.

Problem 291.

BY H. F. L. MEYER, LONDON.

Has the reputation of being a great 2-er.

Black—Nine Pieces.



White—Six Pieces.

White mates in two moves.

Solution of Problems.

No. 284.

1. P—Q 7 / K—Q 4	2. Kt—Q B 3 ch / K—B 4 must	3. Q—Q 6, mate	
1. ..... / B x B	2. Kt—B 3 ch / K x K P must	3. Q—Kt P, mate	
1. ..... / B x P	2. Kt x B / K—Q 4	3. Kt—B 3, mate	
	2. ..... / Kt—B 3	3. Q x Kt mate	
	2. ..... / Any other	3. Q mates on K 5 or Q 4	
1. ..... / Kt x P	2. Kt—Q B 3 ch / K—Q 5	3. Kt—Q 3 ! ! mate	
1. ..... / Kt(Kt7)any other	2. R—B 4 ch / K—Q 4	3. Q—Q 6, mate	
1. ..... / R x B	2. Kt—Q B 3 ch / K—P must	3. Kt x Kt P ! ! mate	

There are other variations, but they depend upon those given above.

Solution received from M. W. H., University of Virginia; H. W. Barry, Boston; the Rev. I. W. Bieber, Bethlehem, Pa.; F. H. Johnston, Elizabeth City, N. C.; Dr. R. J. Moore, Riverton, Ala.; C. W. C., Pittsburg; F. S. Ferguson, Birmingham, Ala.; R. M. Campbell, Cameron, Tex.; Dr. W. S. Frick, Philadelphia; C.R. Oldham, Moundsville, W. Va.; G. Patterson, Winnipeg, Man.; G. A. L., Monongahela, Pa.; J. Jewell, Columbus, Ind.

Comments: "A very fine problem in spite of the numerous pieces"—M. W. H.; "In the author's happiest vein"—I. W. B.; "Obscure and difficult, but not equal to Mr. Pulitzer's best"—F. H. J.; "Makes one feel as if he had feasted on an aromatic root of wisdom"—Dr. R. J. M.; "A very fine problem; well! Mr. Pulitzer can't help it"—C. W. C.; "The key-note is plain, but it is very hard to keep the orchestra in tune through the variations"—F. S. F.; "Shows boldness and skill, and has a forest of pieces"—R. J. C.; "Easier than one would suspect from the great number of pieces employed"—C. R. O.

T. H. Varner, Des Moines, was successful with 282.

The Vienna International Congress.

This great Tournament of Chess-Masters was opened in Vienna on June 1. The first round was played in the following order:

Marco vs. Maroczy, Schlechter vs. Halprin, Showalter vs. Schwarz, Blackburne vs. Lipke, Pillsbury vs. Caro, Janowski vs. Baird, Schiffers vs. Trenchard, Tarrasch vs. Burn, Alapin vs. Walbrodt, and Steinitz vs. Tschigorin.

The result is: Marco and Maroczy drew; Halprin beat Schlechter; Showalter beat Schwarz; Blackburne and Lipke drew; Pillsbury defeated Caro; Janowski got the best of Baird; Schiffers and Trenchard drew; Tarrasch and Burn drew; Alapin beat Walbrodt, and Steinitz scored from Tschigorin. It will be seen that three of our American players—Steinitz, Pillsbury, and Showalter—won their games.

At the time of going to press we have received the score of three rounds, giving the following score:

	Won.	*Lost.*		*Won.*	*Lost.*
Alapin	2½	½	Pillsbury	3	0
*Baird	0	2	*Schiffers	1	1
Blackburne	1½	1½	Schlechter	1	2
Burn	1	2	Schwarz	½	2½
Caro	1	2	Showalter	3	0
Halprin	1½	1½	Steinitz	2½	½
Janowski	1½	1½	Tarrasch	2½	½
Lipke	1½	1½	Trenchard	½	2½
Marco	1½	1½	Tschigorin	1	2
Maroczy	1	2	Walbrodt	1	2

*Adjourned game in hand.

The Correspondence Tourney.

SIXTY-SIXTH GAME.

Ruy Lopez.

E. E. ROBERTS, Flushing, Mich. *White.*	KNOX, Belmont, N. Y. *Black.*	E. E. ROBERTS. *White.*	KNOX. *Black.*
1 P—K 4	P—K 4	13 P—Q R 3	P—Q R 4
2 Kt—K B 3	Kt—Q B 3	14 Kt—Kt 5	Kt—Q 2
3 B—Kt 5	Kt—B 3	15 K Kt—K 4	B—R 2
4 Castles	Kt x P	16 K R—K sq	K R—K sq
5 P—Q 4	Kt—Q 3 (a)	17 Kt—B 3	Kt—B 4
6 B x Kt (b)	Q P x B (c)	18 Kt x Kt	B x Kt
7 P x P	Kt—B 5 (d)	19 R—Q 2	Q R—Q sq
8 Q x Q	K x Q	20 K R—Q sq	R x R (e)
9 P—Kt 3	Kt—Kt 3	21 R x R	R—Q sq
10 B—Kt 2	B—Q B 4	22 R x R	K x R
11 Q Kt—Q 2	B—B 4	23 Kt—K sq	K—Q 2
12 Q R—Q sq	K—K 2	24 K—K B sq	K—K 3
		25 K—K 2	Resigns (f)

Notes by One of the Judges.

(a) Should play B—K 2.

(b) He has a chance here to play the old trick of P x P, Kt x B; P—B 4, pinning the Kt back with, perhaps, a superior position.

(c) Not good, should take with Kt P.

(d) Very questionable. Should play Kt—B 4.

(e) Although Black has a bad game, he does not better it by swapping Rs.

(f) Mr. Knox when resigning said that he could not spare the time to finish the game.

Very little need be said of this game, as there was very little Chess-knowledge or skill manifested.

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